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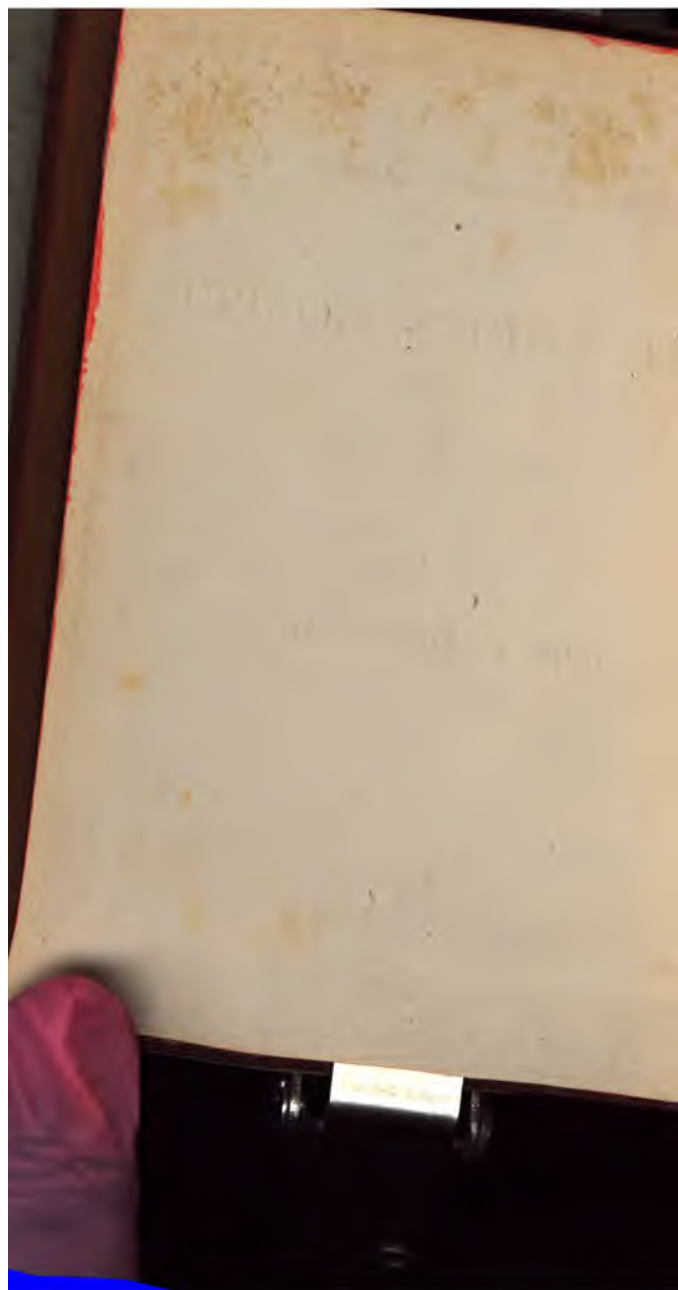
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*W*_{HITE'S} *GRAMMAR* *S*

ST. MARK'S (

WITH A VOCABUL

EDITED BY

JOHN T. WHITE, D.I



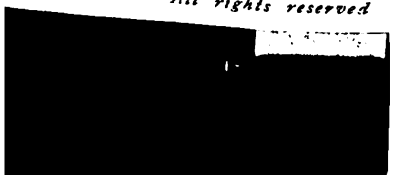
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PREFACE

UNDER THE TITLE of "Grammar" is intended to issue such portions of the works as are usually read in the schools of education. To each of the "Grammars" appended a Vocabulary of the words therein.

In order that he might make the work as widely acceptable as possible, the Editor has been into communication with the Principals of the schools. In the opinions he was enabled to collect he found a remarkable interest as to the value of etymology. In some instances it was held to be of very subordinate account, but in others it was looked upon as of foremost importance.

With these facts before him, the Editor endeavoured to meet the views of both parties, and as would have the means of construction, the English renderings of the

ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ

ΣΗΜΑΡ. Ι. Ἰ'ΑΡΧΗ τοῦ εὐα
Χριστοῦ, υἱοῦ τοῦ Θεοῦ. *Ως
τοῖς προφήταις· Ἰδοὺ, ἐγὼ ἀ
ἄγγελόν μου πρὸ προσώπου σου,
σει τὴν ὁδὸν σου. *Φωνὴ βοῶντι
Ἑτοιμάσατε τὴν ὁδὸν Κυρίου, ἡ
τὰς τρίβους αὐτοῦ. *Ἐγένετο ὁ
τίζων ἐν τῇ ἐρήμῳ, καὶ κηρύσσει
μετανοίας εἰς ἅφεςιν ἁμαρτιῶν
πορεύετο πρὸς αὐτὸν πᾶσα ἡ
καὶ οἱ Ἱεροσολυμίται πάντες· καὶ
ἐν τῷ Ἰορδάνῃ ποταμῷ ὑπὸ αὐ
οὔμενοι τὰς ἁμαρτίας αὐτῶν.
νης ἐνδεδυμένος τρίχας καμήλ
δερματίνην περὶ τὴν ὀσφύν αὐ
ἀκρίδας καὶ μέλι ἄγριον. *Καὶ ἐλ
Ἔρχεται ὁ ἰσχυρότερός μου ἐ
οὐκ εἰμὶ ἱκανὸς κύψας λῦσαι

CHAPTER I.

μου, καὶ ποιήσω ὑμᾶς γενέσθαι
ων. ¹⁸Καὶ εὐθέως ἀφέντες τὰ
ἠκολούθησαν αὐτῷ. ¹⁹Καὶ
ὀλίγον εἶδεν Ἰάκωβον τὸν τοῦ
Ἰωάννου τὸν ἀδελφὸν αὐτοῦ, καὶ
πλοῖον καταρτίζοντας τὰ δίκτυα
ἐκάλεσεν αὐτούς· καὶ ἀφέντες
αὐτῶν Ζεβεδαῖον ἐν τῷ πλοίῳ
ωτῶν, ἀπῆλθον ὀπίσω αὐτοῦ.

²¹ΚΑΙ εἰσπορεύονται εἰς Κε
εὐθέως τοῖς σάββασιν εἰσελθὼν
αγωγὴν ἐδίδασκε. ²²Καὶ ἐξεπλ
διδασκῇ αὐτοῦ· ἦν γὰρ διδάσκων
ἐξουσίαν ἔχων, καὶ οὐχ ὡς
²³Καὶ ἦν ἐν τῇ συναγωγῇ αὐτῇ
πνεύματι ἀκαθάρτῳ, καὶ ἀνέκ
Ἔα, τί ἡμῖν καὶ σοὶ, Ἰησοῦ Ναζαρεθ;
ἀπολέσαι ἡμᾶς; οἶδά σε τίς
Θεοῦ. ²⁵Καὶ ἐπετίμησεν αὐ
λέγων· Φιμώθητι, καὶ ἐξελθε ἐξ
σπαράξαν αὐτὸν τὸ πνεῦμα τὸ
κράξαν φωνῇ μεγάλῃ, ἐξῆλθεν ἐκ
ἐθαμβήθησαν πάντες, ὥστε
αὐτοὺς, λέγοντας· Τί ἐστι τοῦτο
ἢ καινὴ αὕτη, ὅτι κατ' ἐξουσίαν

CHAPTER I

συναγωγὰς αὐτῶν εἰς ὅλην τὴν
τὰ δαιμόνια ἐκβάλλον.

40 Καὶ ἔρχεται πρὸς αὐτὸν λα-
αὐτὸν, καὶ γονυπετῶν αὐτὸν, λέ-
"Οτι, εἰάν θέλῃς, δύνασαι με καθα-
ρίσαι· δὲ Ἰησοῦς σπλαγχνισθεὶς, ἐκτε-
τήρησεν αὐτοῦ, καὶ λέγει αὐτῷ·
πισθίτηι. **41** Καὶ εἰπόντος αὐτοῦ,
ἀπ' αὐτοῦ ἡ λέπρα, καὶ ἐκαθαρί-
σθη. **42** Καὶ εἰπόντος αὐτοῦ, εὐθέως ἐξ-
ἴσθητι. **43** Καὶ λέγει αὐτῷ· Ὁρα, μηδεμίαν
ἀλλ' ὑπάγε, σεαυτὸν δείξον τῷ
ἐνεγκε περὶ τοῦ καθαιρισμοῦ σοι.
Μωσῆς, εἰς μαρτύριον αὐτοῖς.
ἤρξατο κηρύσσειν πολλὰ, καὶ ἐ-
λάγον, ὥστε μηκέτι αὐτὸν δύνα-
εἰς πόλιν εἰσελθεῖν· ἀλλ' ἕξω ἐ-
οῖς ᾗν, καὶ ἤρχοντο πρὸς αὐτόν.

ΘΗΑΡ. ΙΙ. ¹ΚΑΙ πάλιν εἰς
 περναοῦμ δι' ἡμερῶν· καὶ ἡκούσ-
 ῃστι. ²Καὶ εὐθέως συνήχθησαν
 μηκέτι χωρεῖν μηδὲ τὰ πρὸς τὴν
 ἐλάλει αὐτοῖς τὸν λόγον. ³Καὶ
 αὐτὸν παραλυτικὸν φέροντες, αἰρ-
 σάρων. ⁴Καὶ μὴ δυνάμενοι προσε-

CHAPTER 11

αὐτούς. ¹⁴Καὶ παρέγων εἶδε
 Ἀλφαίου, καθήμενον ἐπὶ τὸ
 λέγει αὐτῷ· Ἀκολουθε μοι
 ἡκολούθησεν αὐτῷ. ¹⁵Καὶ ἐγὼ
 κείσθαι αὐτὸν ἐν τῇ οἰκίᾳ αὐ
 τελῶναι καὶ ἁμαρτωλοὶ συνανέ
 καὶ τοῖς μαθηταῖς αὐτοῦ· ἦσαν
 καὶ ἡκολούθησαν αὐτῷ. ¹⁶Καὶ
 καὶ οἱ Φαρισαῖοι, ἰδόντες αὐτὸν
 τῶν τελωνῶν καὶ ἁμαρτωλῶ
 μαθηταῖς αὐτοῦ· Τί ὅτι μετὰ
 καὶ ἁμαρτωλῶν ἐσθίει καὶ πίνει
 σας ὁ Ἰησοῦς λέγει αὐτοῖς· Οὐ
 οἱ ἰσχύοντες λατροῦ, ἀλλ' οἱ
 οὐκ ἦλθον καλέσαι δικαίους,
 λούς. ¹⁸Καὶ ἦσαν οἱ μαθηταὶ
 Φαρισαῖοι νηστεύοντες· καὶ ἔρ
 ουσιν αὐτῷ· Διατί οἱ μαθητα
 οἱ τῶν Φαρισαίων νηστεύουσιν
 μαθηταὶ οὐ νηστεύουσι; ¹⁹Κα
 ὁ Ἰησοῦς· Μὴ δύνανται οἱ υἱοὶ
 ἐν ᾧ ὁ νυμφίος μετ' αὐτῶν ἐσ
 ὅσον χρόνον μεθ' ἑαυτῶν ἔχουσιν
 οὐ δύνανται νηστεύειν. ²⁰Ἡ
 ἡμέραι, ὅταν ἀπαρθῇ ἀπ' αὐτῶν

words are printed in *Italic type* ; so that what is in this case needed readily meets the eye. For those, however, who regard etymology as an essential much has been done to carry out their wishes. In all cases the origin of a word is stated, when known, at the commencement of the article, if connected with another Greek word ; at the end of it, if derived from any other source. While further still, the primary or etymological meaning is always given, within inverted commas, in Roman type, and so much also of each word's history as is needful to bring down its chain of meanings to the especial force, or forces, attaching to it in any particular "Text."

LONDON : 1873.

* * The GRAMMAR SCHOOL TEXTS were originally intended to comprise selections from Classical Authors only. At the request, however, of various Masters, who have urged the heavy cost of a Greek Testament and Lexicon, the Gospels of St. Mark and St. John are added to the Series.

The words printed in Capital letters indicate the commencement of the several Lessons as appointed in the new Lectionary.

CHAPTER I.

CHAP. III. ¹Καὶ εἰσῆλθὼν συναγωγὴν· καὶ ἦν ἐκεῖ ἄνθρωπος ἔχων τὴν χεῖρα· ²καὶ παρετοῖς σάββασιν θεραπεύσει αὐτὸν σωσιν αὐτοῦ. ³Καὶ λέγει ἡ ἐξηραμμένη ἔχοντι τὴν χεῖρα τὸ μέσον. ⁴Καὶ λέγει αὐτοῖς σάββασιν ἀγαθοποιῆσαι, ἢ ψυχὴν σῶσαι, ἢ ἀποκτεῖναι; ⁵Καὶ περιβλεψάμενος αὐτοὺς, λυπούμενος ἐπὶ τῇ πωρώσει αὐτῶν, λέγει τῷ ἀνθρώπῳ· χεὶρά σου· καὶ ἐξέτεινε· καὶ ἡ χεὶρ αὐτοῦ. ⁶Καὶ ἐξελθόντι εὐθέως μετὰ τῶν Ἑρωδιανῶν ἐποιοῦν κατ' αὐτοῦ, ὅπως αὐτοὶ ⁷Καὶ ὁ Ἰησοῦς μετὰ τῶν μαθητῶν χώρησεν εἰς τὴν θάλασσαν· καὶ ἀπὸ τῆς Γαλιλαίας ἠκολούθη αὐτὸν ἀπὸ τῆς Ἰουδαίας, ⁸καὶ ἀπὸ τῆς Ἰδουμαίας καὶ πέρι Τύρον καὶ Σιδῶνος, καὶ οἱ περὶ Τύρον καὶ Σιδῶνος πολλοὶ, ἀκούσαντες ὅσα ἐποίησεν αὐτόν. ⁹Καὶ εἶπε τοῖς μαθηταῖς· πλοιάριον προσκαρτερῆτε αὐτῷ

τῶν ὑποδημάτων αὐτοῦ. ⁹Εγὼ μὲν ἐβάπτισα ὑμᾶς ἐν ὕδατι· αὐτὸς δὲ βαπτίσει ὑμᾶς ἐν Πνεύματι ἁγίῳ.

⁹Καὶ ἐγένετο ἐν ἐκείναις ταῖς ἡμέραις, ἦλθεν Ἰησοῦς ἀπὸ Ναζαρὲτ τῆς Γαλιλαίας, καὶ ἐβαπτίσθη ὑπὸ Ἰωάννου εἰς τὸν Ἰορδάνην. ¹⁰Καὶ εὐθέως ἀναβαίνων ἀπὸ τοῦ ὕδατος, εἶδε σχιζομένους τοὺς οὐρανοὺς, καὶ τὸ Πνεῦμα ὡς περιστερὰν καταβαῖνον ἐπ' αὐτόν. ¹¹Καὶ φωνὴ ἐγένετο ἐκ τῶν οὐρανῶν· Σὺ εἶ ὁ υἱὸς μου ὁ ἀγαπητὸς, ἐν ᾧ εὐδόκησα. ¹²Καὶ εὐθὺς τὸ Πνεῦμα αὐτὸν ἐκβάλλει εἰς τὴν ἔρημον· ¹³καὶ ἦν ἐν τῇ ἐρήμῳ ἡμέρας τεσσαράκοντα πειραζόμενος ὑπὸ τοῦ Σατανᾶ· καὶ ἦν μετὰ τῶν θηρίων· καὶ οἱ ἄγγελοι διηκόνουν αὐτῷ.

¹⁴Μετὰ δὲ τὸ παραδοθῆναι τὸν Ἰωάννην, ἦλθεν ὁ Ἰησοῦς εἰς τὴν Γαλιλαίαν, κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας τοῦ Θεοῦ. ¹⁵Καὶ λέγων· Ὅτι πεπλήρωται ὁ καιρὸς, καὶ ἤγγικεν ἡ βασιλεία τοῦ Θεοῦ· μετανοεῖτε, καὶ πιστεύετε ἐν τῷ εὐαγγελίῳ. ¹⁶Περιπατῶν δὲ παρὰ τὴν θάλασσαν τῆς Γαλιλαίας, εἶδε Σίμωνα καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ ἀμφιβάλλοντας ἀμφίβληστρον ἐν τῇ θαλάσῃ· ἦσαν γὰρ ἀλιεῖς· ¹⁷καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς· Δεῦτε ὀπίσω

CHAPTER 1

ἐξέστη. ²² Καὶ οἱ γραμματεῖς
 λύμων καταβάντες, ἔλεγον·
 ἔχει, καὶ ὅτι ἐν τῷ ἄρχοντι
 βάλλει τὰ δαιμόνια. ²³ Καὶ
 αὐτοὺς ἐν παραβολαῖς ἔλεγ
 δύναται Σατανᾶς Σατανᾶν ἐκ
 ἐὰν βασιλεία ἐφ' αὐτὴν μερ
 σταθῇναι ἢ βασιλεία ἐκείνη.
 ἐφ' αὐτὴν μερισθῇ, οὐ δύνα
 οἰκία ἐκείνη. ²⁶ Καὶ εἰ ὁ Σα
 αὐτὸν καὶ μεμέρισται, οὐ δι
 ἀλλὰ τέλος ἔχει. ²⁷ Οὐδεὶς γὰρ
 τοῦ ἰσχυροῦ, εἰσελθὼν εἰς τ
 διαρπάσαι, ἐὰν μὴ πρῶτον τὸ
 καὶ τότε τὴν οἰκίαν αὐτοῦ διαρ
 λῆγω ὑμῖν, ὅτι πάντα ἀφεθήσ
 ματα τοῖς υἱοῖς τῶν ἀνθρώπων
 φημίαι ὅσας ἂν βλασφημῆσ
 βλασφημῆσιν εἰς τὸ Πνεῦμα τ
 ἄφεσιν εἰς τὸν αἰῶνα, ἀλλ' ἔνο
 κρίσεως. ³⁰ Ὅτι ἔλεγον Πνεῦμα
³¹ Ἐρχονται οὖν ἡ μήτηρ αὐ
 αὐτοῦ· καὶ ἔξω ἐστῶτες ἀ
 αὐτόν, φωνοῦντες αὐτόν. ³² Καὶ
 περὶ αὐτόν· εἶπον δὲ αὐτῷ· Ἰ

πνεύμασι τοῖς ἀκαθάρτοις ἐπιτάσσει, καὶ ὑπακούουσιν αὐτῷ; ²⁸ Ἐξῆλθε δὲ ἡ ἀκοὴ αὐτοῦ εὐθύς εἰς ὅλην τὴν περίχωρον τῆς Γαλιλαίας. ²⁹ Καὶ εὐθέως, ἐκ τῆς συναγωγῆς ἐξελθόντες, ἦλθον εἰς τὴν οἰκίαν Σίμωνος καὶ Ἀνδρέου, μετὰ Ἰακώβου καὶ Ἰωάννου. ³⁰ Ἡ δὲ πενθερὰ Σίμωνος κατέκειτο πυρέσσουσα· καὶ εὐθέως λέγουσιν αὐτῷ περὶ αὐτῆς. ³¹ Καὶ προσελθὼν ἡγειρεν αὐτὴν, κρατήσας τῆς χειρὸς αὐτῆς· καὶ ἀφῆκεν αὐτὴν ὁ πυρετὸς εὐθέως· καὶ διηκόνει αὐτοῖς. ³² Ὀψίας δὲ γενομένης, ὅτε ἔδου ὁ ἥλιος, ἔφερον πρὸς αὐτὸν πάντας τοὺς κακῶς ἔχοντας, καὶ τοὺς δαιμονιζομένους. ³³ Καὶ ἡ πόλις ὅλη ἐπισυνηγμένη ἦν πρὸς τὴν θύραν. ³⁴ Καὶ ἐθεράπευσε πολλοὺς κακῶς ἔχοντας ποικίλαις νόσοις· καὶ δαιμόνια πολλὰ ἐξέβαλε, καὶ οὐκ ἤφιε λαλεῖν τὰ δαιμόνια, ὅτι ἡδειςαν αὐτόν. ³⁵ Καὶ πρωτὶ ἔνυχον λίαν ἀιαστὰς ἐξῆλθε, καὶ ἀπῆλθεν εἰς ἔρημον τόπον, κακεῖ προσήχετο. ³⁶ Καὶ κατεδίωξαν αὐτὸν ὁ Σίμων καὶ οἱ μετ' αὐτοῦ. ³⁷ Καὶ εὐρόντες αὐτὸν λέγουσιν αὐτῷ· Ὅτι πάντες ζητοῦσί σε. ³⁸ Καὶ λέγει αὐτοῖς· Ἀγωμεν εἰς τὰς ἐχομένας κωμοπόλεις, ἵνα καὶ ἐκεῖ κηρύξω· εἰς τοῦτο γὰρ ἐξελήλυθα. ³⁹ Καὶ ἦν κηρύσσων εἰς τὰς

CHAPTER II

ἔδωκε. ⁹Καὶ ἄλλο ἔπαισεν εἰ
 καλήν· καὶ ἐδίδου καρπὸν αὐ
 αὐξάνοντα· καὶ ἔφερεν ἐν τρ
 ἑξήκοντα, καὶ ἐν ἑκατόν. ⁹ἔ
 ἔχων ὦτα ἀκούειν, ἀκούέτω. ¹⁰
 καταμόνας, ἠρώτησαν αὐτὸν οἱ
 τοῖς δώδεκα τὴν παραβολήν.
 αὐτοῖς· Ὑμῖν δέδοται γινῶνα
 τῆς βασιλείας τοῦ Θεοῦ· ἐκεῖ
 ἐν παραβολαῖς τὰ πάντα γίνετα
 οντες βλέπωσι καὶ μὴ ἴδωσι·
 ἀκούωσι καὶ μὴ συνιδῶσι· μήποτ
 καὶ ἀφεθῇ αὐτοῖς τὰ ἁμαρτήματα
 αὐτοῖς· Οὐκ οἴδατε τὴν παρα
 καὶ πῶς πάσας τὰς παραβολ
¹⁴ Ὁ σπείρων τὸν λόγον σπεῖρ
 εἰσιν οἱ παρὰ τὴν ὁδὸν, ὅποι
 λόγος· καὶ ὅταν ἀκούσωσιν, ἡ
 ὁ Σατανᾶς, καὶ αἶρει τὸν λόγ
 μένον ἐν ταῖς καρδίαις αὐτῶν.
 εἰσιν ὁμοίως οἱ ἐπὶ τὰ πετρώδη
 ὅταν ἀκούσωσι τὸν λόγον, εὐθέ
 λαμβάνουσιν αὐτόν· ¹⁷καὶ οὐ
 ἐν ἑαυτοῖς, ἀλλὰ πρόσκαιροί εἰ
 ομένης θλίψεως ἢ διωγμοῦ

τὸν ὄχλον, ἀπεστέγασαν τὴν στέγην ὅπου ἦν· καὶ ἐξορύξαντες χαλῶσι τὸν κράββατον, ἐφ' ᾧ ὁ παραλυτικὸς κατέκειτο. ⁵ Ἰδὼν δὲ ὁ Ἰησοῦς τὴν πίστιν αὐτῶν, λέγει τῷ παραλυτικῷ· Τέκνον, ἀφέωνταί σου αἱ ἁμαρτίαι. ⁶ Ἦσαν δέ τινες τῶν Γραμματέων ἐκεῖ καθήμενοι καὶ διαλογιζόμενοι ἐν ταῖς καρδίαις αὐτῶν· ⁷ Τί οὗτος οὕτω λαλεῖ βλασφημίας; τίς δύναται ἀφίεναι ἁμαρτίας, εἰ μὴ εἰς ὁ Θεός; ⁸ Καὶ εὐθέως ἐπηγνούς ὁ Ἰησοῦς τῷ πνεύματι αὐτοῦ, ὅτι οὕτως διαλογίζονται ἐν ἑαυτοῖς, εἶπεν αὐτοῖς· Τί ταῦτα διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν; ⁹ Τί ἐστὶν εὐκοπώτερον, εἰπεῖν τῷ παραλυτικῷ· Ἀφέωνταί σου αἱ ἁμαρτίαι· ἢ εἰπεῖν· Ἐγείρε, ἄρῃ σου τὸν κράββατον, καὶ περιπάτει; ¹⁰ Ἰνα δὲ εἰδῆτε, ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ τῆς γῆς ἀφίεναι ἁμαρτίας· (λέγει τῷ παραλυτικῷ·) ¹¹ Σοὶ λέγω, Ἐγείρε, ἄρῃ σου τὸν κράββατόν σου, καὶ ὑπάγε εἰς τὸν οἶκόν σου. ¹² Καὶ ἠγέρθη εὐθέως, καὶ ἄρας τὸν κράββατον ἐξῆλθεν ἐναντίον πάντων· ὥστε ἐξίστασθαι πάντας, καὶ δοξάζειν τὸν Θεόν, λέγοντας· Ὅτι οὐδέποτε οὕτως εἶδομεν.

¹³ Καὶ ἐξῆλθε πάλιν παρὰ τὴν θάλασσαν· καὶ πᾶς ὁ ὄχλος ἤρχετο πρὸς αὐτὸν, καὶ ἐδίδασκεν

CHAPTER L

²⁸ αὐτοματῇ γὰρ ἡ γῆ καρποφορεῖ
εἰτα στάχυν, εἰτα πλήρη σῖτι
²⁹ Όταν δὲ παραδῶ ὁ καρπὸς, ἡ
λει τὸ δρέπανον, ὅτι παρέστι
³⁰ Καὶ ἔλεγε· Τίνι ὁμοιώσωμε
τοῦ Θεοῦ; ἢ ἐν ποίᾳ παρα
ωμεν αὐτήν; ³¹ Ὡς κόκκον σι
σπαρῇ ἐπὶ τῆς γῆς, μικρότερ
σπερμάτων ἐστὶ τῶν ἐπὶ τῆς
σπαρῇ, ἀναβαίνει, καὶ γίνετα
λαχάνων μελίζων, καὶ ποιεῖ κλα
ῶστε δύνασθαι ὑπὸ τὴν σκιά
τεινὰ τοῦ οὐρανοῦ κατασκηνο
αὐταῖς παραβολαῖς πολλαῖς ἐλ
λόγον, καθὼς ἡδύναντο ἀκούει
παραβολῆς οὐκ ἐλάλει αὐτοῖς
τοῖς μαθηταῖς αὐτοῦ ἐπέλυε πά
³² ΚΑΙ λέγει αὐτοῖς ἐν ἐκείνῃ τῇ
γενομένῃ· Διέλθωμεν εἰς τὸ
ἀφέντες τὸν ὄχλον παραλαμβάν
ῇν ἐν τῷ πλοίῳ· καὶ ἄλλα δὲ πλοῖ
³³ Καὶ γίνεται λαίλαψ ἀνέμου
κύματα ἐπέβαλλον εἰς τὸ πλο
ῆν ἤδη γεμίζεσθαι. ³⁴ Καὶ ἦν αὐτὸ
ἐπὶ τὸ προσκεφάλαιον καθεύδα

ουσιν αὐτὸν, καὶ λέγουσιν αὐτῷ· Διδάσκαλε, οὐ μέλει σοι, ὅτι ἀπολλύμεθα; ³⁹Καὶ διεγερθεὶς ἐπετίμησε τῷ ἀνέμῳ, καὶ εἶπε τῇ θαλάσῃ· Σιώπα, πεφίμωσο. Καὶ ἐκόπασεν ὁ ἄνεμος, καὶ ἐγένετο γαλήνη μεγάλη. ⁴⁰Καὶ εἶπεν αὐτοῖς· Τί δειλοί ἐστε οὕτω; πῶς οὐκ ἔχετε πίστιν; ⁴¹Καὶ ἐφοβήθησαν φόβον μέγαν, καὶ ἔλεγον πρὸς ἀλλήλους· Τίς ἄρα οὗτός ἐστιν, ὅτι καὶ ὁ ἄνεμος καὶ ἡ θάλασσα ὑπακούουσιν αὐτῷ;

CHAP. V. ¹Καὶ ἦλθον εἰς τὸ πέραν τῆς θαλάσσης, εἰς τὴν χώραν τῶν Γαδαρηνῶν. ²Καὶ ἐξελθόντι αὐτῷ ἐκ τοῦ πλοίου, εὐθέως ἀπήντησεν αὐτῷ ἐκ τῶν μνημείων ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ. ³ὃς τὴν κατοίκησιν εἶχεν ἐν τοῖς μνήμασι, καὶ οὐδε ἀλύσεσιν οὐδεὶς ἠδύνατο αὐτὸν δῆσαι. ⁴διὰ τὸ αὐτὸν πολλάκις πέδαις καὶ ἀλύσεσι δεδέσθαι, καὶ διεσπᾶσθαι ὑπ' αὐτοῦ τὰς ἀλύσεις, καὶ τὰς πέδας συντετρίφθαι· καὶ οὐδεὶς αὐτὸν ἰσχυε δαμάσαι. ⁵Καὶ διαπαντός, ιυκτὸς καὶ ἡμέρας, ἐν τοῖς μνήμασι καὶ ἐν τοῖς ὄρεσιν ἦν κράζων, καὶ κατακόπτων ἑαυτὸν λίθοις. ⁶Ἰδὼν δὲ τὸν Ἰησοῦν ἀπὸ μακρόθεν ἔδραμε, καὶ προσεκύνησεν αὐτῷ. ⁷Καὶ κράξας φωνῇ μεγάλῃ

CHAPTER V

εἶπε· Τί ἐμοὶ καὶ σοί, Ἰησοῦ
τοῦ ὑψίστου; ὀρκίζω σε τὸ
βασανίσῃς. ⁸Ἐλεγε γὰρ αὐτ
πνεῦμα τὸ ἀκάθαρτον ἐκ τοῦ αἰ
ἐπηρώτα αὐτόν· Τί σοι ὄνο
αὐτῷ· Λεγῶν ὄνομά μοι, ὅτι
¹⁰Καὶ παρεκάλει αὐτὸν πολλὰ,
ἀποστείλῃ ἔξω τῆς χώρας. ¹¹
τῷ ὄρει ἀγέλη χοίρων μεγάλ
¹²Καὶ παρεκάλεσαν αὐτὸν οἱ δαίμ
Πέμψον ἡμᾶς εἰς τοὺς χοίρους,
εἰσελθώμεν. ¹³Καὶ ἐπέτρεψεν
ὁ Ἰησοῦς. Καὶ ἐξελθόντα τὰ
ἀκάθαρτα εἰσῆλθον εἰς τοὺς
ὥρμησεν ἡ ἀγέλη κατὰ τοῦ κρι
θάλασσαν (ἦσαν δὲ ὡς δισχίλιοι).
ἐν τῇ θαλάσῃ. ¹⁴Οἱ δὲ βόσκη
ἔφυγον, καὶ ἀπήγγειλαν εἰς τὴν
τοὺς ἀγρούς. Καὶ ἐξῆλθον ἰδεῖ
γεγονός. ¹⁵Καὶ ἔρχονται πρὸς
καὶ θεωροῦσι τὸν δαιμονιζόμενον κ
ίματισμένον καὶ σωφρονοῦντα, τ
τὸν λεγεῶνα· καὶ ἐφοβήθησαν.
ἦσαντο αὐτοῖς οἱ ἰδόντες, πῶς ἐγι
μονιζόμενῳ, καὶ περὶ τῶν χοι

ἤρξαντο παρακαλεῖν αὐτὸν ἀπελθεῖν ἀπὸ τῶν ὁρίων αὐτῶν. ¹⁸Καὶ ἐμβάντος αὐτοῦ εἰς τὸ πλοῖον, παρεκάλει αὐτὸν ὁ δαιμονισθεὶς, ἵνα ᾗ μετ' αὐτοῦ. ¹⁹Καὶ οὐκ ἀφῆκεν αὐτὸν, ἀλλὰ λέγει αὐτῷ· Ὑπαγε εἰς τὸν οἶκόν σου πρὸς τοὺς σοὺς, καὶ ἀνάγγειλον αὐτοῖς, ὅσα σοι ὁ Κύριος πεποίηκεν, καὶ ἡλέησέ σε. ²⁰Καὶ ἀπῆλθε, καὶ ἤρξατο κηρύσσειν ἐν τῇ Δεκαπόλει, ὅσα ἐποίησεν αὐτῷ ὁ Ἰησοῦς· καὶ πάντες ἐθαύμαζον.

²¹ΚΑΙ διαπεράσας τοῦ Ἰησοῦ ἐν τῷ πλοίῳ πάλιν εἰς τὸ πέραν, συνήχθη ὄχλος πολὺς ἐπ' αὐτόν· καὶ ἦν παρὰ τὴν θάλασσαν. ²²Καὶ ἰδοὺ, ἔρχεται εἰς τῶν ἀρχισυναγῶγων, ὀνόματι Ἰάειρος· καὶ ἰδὼν αὐτὸν πίπτει πρὸς τοὺς πόδας αὐτοῦ. ²³Καὶ παρεκάλει αὐτὸν πολλὰ, λέγων· Ὅτι τὸ θυγάτριόν μου ἐσχάτως ἔχει· ἵνα ἐλθὼν ἐπιθῇς αὐτῇ τὰς χεῖρας, ὥπως σωθῇ· καὶ ζήσεται. ²⁴Καὶ ἀπῆλθε μετ' αὐτοῦ· καὶ ἠκολούθει αὐτῷ ὄχλος πολὺς, καὶ συνέθλιβον αὐτόν. ²⁵Καὶ γυνή τις οὖσα ἐν ῥύσει αἵματος ἔτη δώδεκα, ²⁶καὶ πολλὰ παθούσα ὑπὸ πολλῶν ἰατρῶν, καὶ δαπανήσασα τὰ παρ' αὐτῆς πάντα, καὶ μηδὲν ὠφεληθεῖσα, ἀλλὰ μᾶλλον εἰς τὸ χεῖρον



CHAPTER I

ἐλθοῦσα, ²⁷ἀκούσασα περὶ
 οὔσα ἐν τῷ ὄχλῳ ὀπισθεν, ἦν
 αὐτοῦ. ²⁸Ἐλεγε γὰρ, "Ὅτι
 αὐτοῦ ἄψωμαι, σωθήσομαι.
 ἐξηράνθη ἡ πηγή τοῦ αἵμα
 ἔγνω τῷ σώματι ὅτι ἔσται ἀπ
²⁹Καὶ εὐθέως ὁ Ἰησοῦς ἐπιγιν
 ἔξ αὐτοῦ δύναμιν ἐξελθοῦσαν
 τῷ ὄχλῳ, ἔλεγε· Τίς μου ἤψα
³¹Καὶ ἔλεγον αὐτῷ οἱ μαθηταὶ
 τὸν ὄχλον συνθλίβοντά σε, κα
 μου ἤψατο; ³²Καὶ περιεβλε
 τοῦτο ποιήσασαν. ³³Ἡ δὲ γ
 καὶ τρέμουσα, εἰδυῖα δὲ γέγονεν
 καὶ προσέπεσεν αὐτῷ, καὶ εἶπε
 τὴν ἀλήθειαν. ³⁴Ὁ δὲ εἶπεν α
 ἡ πίστις σου σέσωκέ σε· ὕπα
 καὶ ἴσθι ὑγιὴς ἀπὸ τῆς μάστιγος
 αὐτοῦ λαλοῦντος, ἔρχονται ἀ
 συιαγώγου, λέγοντες· "Ὅτι ἡ
 ἀπέθανε· τί ἔτι σκύλλεις τοῖ
³⁶Ὁ δὲ Ἰησοῦς εὐθέως, ἀκούσ
 λαλούμενον, λέγει τῷ ἀρχισυ
 φοβού, μόνον πίστευε. ³⁷Καὶ
 οὐδένα αὐτῷ συνακολουθήσαι,

καὶ Ἰάκωβον καὶ Ἰωάννην τὸν ἀδελφὸν Ἰακώβου. ³⁸Καὶ ἔρχεται εἰς τὸν οἶκον τοῦ ἀρχισυναγώγου, καὶ θεωρεῖ θόρυβον, κλαίοντας καὶ ἀλαλάζοντας πολλά. ³⁹Καὶ εἰσελθὼν λέγει αὐτοῖς· Τί θορυβεῖσθε καὶ κλαίετε; τὸ παιδίον οὐκ ἀπέθανεν, ἀλλὰ καθεύδει. ⁴⁰Καὶ κατεγέλων αὐτοῦ· ὁ δὲ ἐκβαλὼν πάντας, παραλαμβάνει τὸν πατέρα τοῦ παιδίου καὶ τὴν μητέρα καὶ τοὺς μετ' αὐτοῦ, καὶ εἰσπορεύεται, ὅπου ἦν τὸ παιδίον. ⁴¹Καὶ κρατήσας τῆς χειρὸς τοῦ παιδίου λέγει αὐτῇ· Ταλιθὰ, κούμι· ὃ ἐστι μεθερμηνευόμενον· Τὸ κοράσιον, σοὶ λέγω, ἔγειρε. ⁴²Καὶ εὐθέως ἀνέστη τὸ κοράσιον, καὶ περιεπάτει· ἦν γὰρ ἐτῶν δώδεκα· καὶ ἐξέστησαν ἐκστάσει μεγάλη. ⁴³Καὶ διεστείλατο αὐτοῖς πολλὰ, ἵνα μηδεὶς γινῶ τοῦτο· καὶ εἶπε δοθῆναι αὐτῇ φαγεῖν.

CHAP. VI. ¹ΚΑΙ ἐξῆλθεν ἐκεῖθεν, καὶ ἦλθεν εἰς τὴν πατρίδα αὐτοῦ· καὶ ἀκολουθοῦσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ. ²Καὶ γενομένου σαββάτου, ἤρξατο ἐν τῇ συναγωγῇ διδάσκειν· καὶ πολλοὶ ἀκούοντες ἐξεπλήσσοντο, λέγοντες· Πόθεν οὗτω ταῦτα; καὶ τίς ἡ σοφία ἡ δοθεῖσα αὐτῷ; καὶ δυνάμεις τοιαῦται διὰ τῶν χειρῶν αὐτοῦ γίνονται; ³Οὐχ οὗτός ἐστιν ὁ τέκτων, ὁ υἱὸς Μαρ-

εὐθείως σκανδαλίζονται. ¹⁸Καὶ οὗτοί εἰσιν οἱ εἰς τὰς ἀκάθας σπειρόμενοι, οὗτοί εἰσιν οἱ τὸν λόγον ἀκούοντες. ¹⁹Καὶ αἱ μέριμναι τοῦ αἰῶνος, καὶ ἡ ἀπάτη τοῦ πλούτου, καὶ αἱ περὶ τὰ λοιπὰ ἐπιθυμῖαι εἰσπορευόμεναι συμπνύγουσι τὸν λόγον, καὶ ἄκαρπος γίνεται. ²⁰Καὶ οὗτοί εἰσιν οἱ ἐπὶ τὴν γῆν τὴν καλὴν σπαράντες, οἵτινες ἀκούουσι τὸν λόγον καὶ παραδέχονται, καὶ καρποφοροῦσιν ἢν τριάκοντα, καὶ ἢν ἐξήκοντα, καὶ ἢν ἑκατόν. ²¹Καὶ ἔλεγεν αὐτοῖς· Μήτις ὁ λύχνος ἔρχεται, ἵνα ὑπὸ τὸν μόδιον τεθῇ, ἢ ὑπὸ τὴν κλίνην; οὐχ ἵνα ἐπὶ τὴν λυχνίαν ἐπιτεθῇ; ²²Οὐ γάρ ἐστὶ τι κρυπτόν, ὃ ἐὰν μὴ φανερωθῇ· οὐδὲ ἐγένετο ἀπόκρυφον, ἀλλ' ἵνα εἰς φανερόν ἔλθῃ. ²³Εἰ τις ἔχει ὥτα ἀκούειν, ἀκουέτω. ²⁴Καὶ ἔλεγεν αὐτοῖς· Βλέπετε, τί ἀκούετε. Ἐν ᾧ μέτρῳ μετρεῖτε, μετρηθήσεται ὑμῖν, [καὶ προστεθήσεται ὑμῖν τοῖς ἀκούουσιν.] ²⁵Ὁς γὰρ ἂν ἔχῃ, δοθήσεται αὐτῷ· καὶ ὃς οὐκ ἔχει, καὶ ὃ ἔχει ἀρθήσεται ἀπ' αὐτοῦ. ²⁶Καὶ ἔλεγεν· Οὕτως ἐστὶν ἡ βασιλεία τοῦ Θεοῦ, ὥς ἐὰν ἄνθρωπος βάλῃ τὸν σπόρον ἐπὶ τῆς γῆς, ²⁷καὶ καθεύδῃ καὶ ἐγείρῃται νύκτα καὶ ἡμέραν, καὶ ὁ σπόρος βλαστάνῃ καὶ μηκύνῃται, ὥς οὐκ οἶδεν αὐτός·

CHAPTER VI.

αὐτοῦ δεῖπνον ἐποίει τοῖς μεγισ-
καὶ τοῖς χιλιάρχοις, καὶ τοῖς
Γαλιλαίας· ²²καὶ εἰσελθούσης
αὐτῆς τῆς Ἡρωδιάδος, καὶ ὀρχι-
ἀρεσάσης τῷ Ἡρώδῃ καὶ τοῖς συ-
εἶπεν ὁ βασιλεὺς τῷ κορασίῳ· Ἄ-
εἰάν θέλῃς, καὶ δώσω σοί. ²³Καὶ
Οτι δ' εἰάν με αἰτήσῃς, δώσω σοί,
τῆς βασιλείας μου. ²⁴Ἡ δὲ ἐξί-
τῇ μητρὶ αὐτῆς· Τί αἰτήσομαι
Τὴν κεφαλὴν Ἰωάννου τοῦ βαπ-
εἰσελθοῦσα εὐθέως μετὰ σπουδῆς
βασιλέα, ᾗτήσατο, λέγουσα· Ἐ-
δῶς ἑξαυτῆς ἐπὶ πίνακι τὴν κεφα-
τοῦ βαπτιστοῦ. ²⁵Καὶ περίλυπος
βασιλεὺς διὰ τοὺς ὅρκους καὶ τοὺς
ἐνοὺς οὐκ ᾔθέλησεν αὐτὴν ἀθε-
εὐθέως ἀποστείλαις ὁ βασιλεὺς σ-
ἐπέταξεν ἐνεχθῆναι τὴν κεφαλὴν
δὲ ἀπελθὼν ἀπεκεφάλισεν αὐτὸν
καὶ ἤνεγκε τὴν κεφαλὴν αὐτοῦ ἐπὶ
ἔδωκεν αὐτὴν τῷ κορασίῳ· καὶ
ἔδωκεν αὐτὴν τῇ μητρὶ αὐτῆς.
σαντες οἱ μαθηταὶ αὐτοῦ ἦλθον,
πτῶμα αὐτοῦ, καὶ ἔθηκαν αὐτὸ ἐπὶ

³⁰ΚΑΙ συνάγονται οἱ ἀπόστολοι πρὸς τὸν Ἰησοῦν, καὶ ἀπήγγειλαν αὐτῷ πάντα, καὶ ὅσα ἐποίησαν, καὶ ὅσα ἐδίδαξαν. ³¹Καὶ εἶπεν αὐτοῖς· Δεῦτε ὑμεῖς αὐτοὶ κατ' ἰδίαν εἰς ἔρημον τόπον, καὶ ἀναπαύεσθε ὀλίγον· ἦσαν γὰρ οἱ ἐρχόμενοι καὶ οἱ ὑπάγοντες πολλοί· καὶ οὐδὲ φαγεῖν ἠὲ καίρου. ³²Καὶ ἀπῆλθον εἰς ἔρημον τόπον τῷ πλοίῳ κατ' ἰδίαν. ³³Καὶ εἶδον αὐτοὺς ὑπάγοντας· καὶ ἐπέγνωσαν πολλοί· καὶ πεζῇ ἀπὸ πασῶν τῶν πόλεων συνέδραμον ἐκεῖ. ³⁴Καὶ ἐξελθὼν εἶδεν πολὺν ὄχλον, καὶ ἐσπλαγχνίσθη ἐπ' αὐτοῖς, ὅτι ἦσαν ὡς πρόβατα μὴ ἔχοντα ποιμένα· καὶ ἤρξατο διδάσκειν αὐτοὺς πολλά. ³⁵Καὶ ἤδη ὥρας πολλῆς γενομένης, προσελθόντες αὐτῷ οἱ μαθηταὶ αὐτοῦ, λέγουσιν· Ὅτι ἔρημός ἐστιν ὁ τόπος, καὶ ἤδη ὥρα πολλή· ³⁶ἀπόλυσον αὐτοὺς, ἵνα ἀπελθόντες εἰς τοὺς κύκλῳ ἀγροὺς καὶ κώμας, ἀγοράσωσιν ἑαυτοῖς ἄρτους· τί γὰρ φάγωσιν οὐκ ἔχουσιν. ³⁷Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· Δότε αὐτοῖς ὑμεῖς φαγεῖν. Καὶ λέγουσιν αὐτῷ· Ἀπελθόντες ἀγοράσωμεν δηναρίων διακοσίων ἄρτους, καὶ δώμεν αὐτοῖς φαγεῖν; ³⁸Ὁ δὲ λέγει αὐτοῖς· Πόσους ἄρτους ἔχετε; ὑπάγετε, καὶ ἴδετε. Καὶ γνόντες, λέγουσι· Πέντε, καὶ δύο ἰχθύας.

CHAPTER VI.

³⁹Καὶ ἐπέταξεν αὐτοῖς ἀνακλίνει
 πόσια συμπόσια, ἐπὶ τῷ χλωρῷ
 ἀνέπεσον πρασιαὶ πρασιαὶ, ἀνὰ
 πεντήκοντα. ⁴¹Καὶ λαβὼν τοὶ
 καὶ τοὺς δύο ἰχθύας, ἀναβλέψα-
 νόν, εὐλόγησε καὶ κατέκλασε τὸ
 ἔδιδου τοῖς μαθηταῖς αὐτοῦ,
 αὐτοῖς· καὶ τοὺς δύο ἰχθύας
⁴²Καὶ ἔφαγον παντες, καὶ
⁴³καὶ ἦσαν κλασμάτων δώδεκα
 ρεις, καὶ ἀπὸ τῶν ἰχθύων.
 φαγόντες τοὺς ἄρτους πεντακισ-
⁴⁵Καὶ εὐθέως ἠνάγκασε τοὺς
 ἐμβῆναι εἰς τὸ πλοῖον, καὶ π-
 πέραν πρὸς Βηθσαιδάν, ἕως ε-
 τὸν ὄχλον. ⁴⁶Καὶ ἀποταξάμενος
 ἐν εἰς τὸ ὄρος προσεύξασθαι.
 γενομένης, ἦν τὸ πλοῖον ἐν μέσῳ
 καὶ αὐτὸς μόνος ἐπὶ τῆς γῆς·
 αὐτοὺς βασανιζομένους ἐν τῷ ἔλ-
 ὁ ἄνεμος ἐναντὶος αὐτοῖς· καὶ
 φυλακὴν τῆς νυκτὸς ἔρχεται
 περιπατῶν ἐπὶ τῆς θαλάσσης
 παρελθεῖν αὐτούς. ⁴⁸Οἱ δὲ ἰδοὺ
 πατοῦντα ἐπὶ τῆς θαλάσσης ἔδι-

ἤρξαντο παρακαλεῖν αὐτὸν ἀπελθεῖν ἀπὸ τῶν ὁρίων αὐτῶν. ¹⁸Καὶ ἐμβάντος αὐτοῦ εἰς τὸ πλοῖον, παρεκάλει αὐτὸν ὁ δαιμονισθεὶς, ἵνα ᾗ μετ' αὐτοῦ. ¹⁹Καὶ οὐκ ἀφῆκεν αὐτὸν, ἀλλὰ λέγει αὐτῷ· Ὑπαγε εἰς τὸν οἶκόν σου πρὸς τοὺς σους, καὶ ἀνάγγειλον αὐτοῖς, ὅσα σοι ὁ Κύριος πεποίηκεν, καὶ ἠλέησέ σε. ²⁰Καὶ ἀπῆλθε, καὶ ἤρξατο κηρύσσειν ἐν τῇ Δεκαπόλει, ὅσα ἐποίησεν αὐτῷ ὁ Ἰησοῦς· καὶ πάντες ἐθαύμαζον.

²¹ΚΑΙ διαπεράσαντος τοῦ Ἰησοῦ ἐν τῷ πλοίῳ πάλιν εἰς τὸ πέραν, συνήχθη ὄχλος πολὺς ἐπ' αὐτόν· καὶ ἦν παρὰ τὴν θάλασσαν. ²²Καὶ ἰδοὺ, ἔρχεται εἰς τῶν ἀρχισυναγῶγων, ὀνόματι Ἰάειρος· καὶ ἰδὼν αὐτὸν πίπτει πρὸς τοὺς πόδας αὐτοῦ. ²³Καὶ παρεκάλει αὐτὸν πολλὰ, λέγων· Ὅτι τὸ θυγάτριόν μου ἐσχάτως ἔχει· ἵνα ἐλθὼν ἐπιθῇς αὐτῇ τὰς χεῖρας, ὥπως σωθῇ· καὶ ζήσεται. ²⁴Καὶ ἀπῆλθε μετ' αὐτοῦ· καὶ ἠκολούθει αὐτῷ ὄχλος πολὺς, καὶ συνέθλιβον αὐτόν. ²⁵Καὶ γυνή τις οὖσα ἐν ρύσει αἵματος ἔτη δώδεκα, ²⁶καὶ πολλὰ παθοῦσα ὑπὸ πολλῶν ἰατρῶν, καὶ δαπανήσασα τὰ παρ' αὐτῆς πάντα, καὶ μηδὲν ὠφελθεῖσα, ἀλλὰ μᾶλλον εἰς τὸ χειροῦν

CHAPTER V.

ἐλθούσα, ²⁷ ἀκούσασα περὶ τι
 οὔσα ἐν τῷ ὄχλῳ ὀπισθεν, ἤψα
 αὐτοῦ. ²⁸ Ἐλεγε γὰρ, "Ὅτι κί
 αὐτοῦ ἄψωμαι, σωθήσομαι.
 ἐξηράνθη ἡ πηγὴ τοῦ αἵματος
 ἔγνω τῷ σώματι ὅτι ἵαται ἀπὸ
²⁹ Καὶ εὐθέως ὁ Ἰησοῦς ἐπιγνοί
 ἐξ αὐτοῦ δύνάμιν ἐξελθούσαν,
 τῷ ὄχλῳ, ἔλεγε· Τίς μου ἤψα;
³⁰ Καὶ ἔλεγον αὐτῷ οἱ μαθηταὶ α
 τὸν ὄχλον συνθλίβοντά σε, κι
 μου ἤψατο; ³¹ Καὶ περιεβλέ
 τοῦτο ποιήσασαν. ³² Ἡ δὲ γι
 καὶ τρέμουσα, εἰδυῖα δὲ γέγονεν
 καὶ προσέπεσεν αὐτῷ, καὶ εἶπε
 τὴν ἀλήθειαν. ³³ Ὁ δὲ εἶπεν α
 ἡ πίστις σου σέσωκέ σε· ὕπα
 καὶ ἴσθι ὑγιὴς ἀπὸ τῆς μάστιγ
 αὐτοῦ λαλοῦντος, ἔρχονται ὁ
 συαγώγου, λέγοντες· "Ὅτι ἡ
 ἀπέθανε· τί ἔτι σκύλλεις τὸ
³⁴ Ὁ δὲ Ἰησοῦς εὐθέως, ἀκού
 λαλούμενον, λέγει τῷ ἀρχισ
 φοβοῦ, μόνον πίστευε. ³⁵ Κα
 οὐδένα αὐτῷ συνακολουθήσαι.

καὶ Ἰάκωβον καὶ Ἰωάννην τὸν ἀδελφὸν Ἰακώβου. ³⁸Καὶ ἔρχεται εἰς τὸν οἶκον τοῦ ἀρχισυναγώγου, καὶ θεωρεῖ θόρυβον, κλαίοντας καὶ ἀλαλάζοντας πολλά. ³⁹Καὶ εἰσελθὼν λέγει αὐτοῖς· Τί θορυβεῖσθε καὶ κλαίετε; τὸ παιδίον οὐκ ἀπέθανεν, ἀλλὰ καθεύδει. ⁴⁰Καὶ κατεγέλων αὐτοῦ· ὁ δὲ ἐκβαλὼν πάντας, παραλαμβάνει τὸν πατέρα τοῦ παιδίου καὶ τὴν μητέρα καὶ τοὺς μετ' αὐτοῦ, καὶ εἰσπορεύεται, ὅπου ἦν τὸ παιδίον. ⁴¹Καὶ κρατήσας τῆς χειρὸς τοῦ παιδίου λέγει αὐτῇ· Ταλιθὰ, κοῦμι· ὃ ἐστὶ μεθερμηνευόμενον· Τὸ κοράσιον, σοὶ λέγω, ἔγειρε. ⁴²Καὶ εὐθέως ἀνέστη τὸ κοράσιον, καὶ περιεπάτει· ἦν γὰρ ἐτῶν δώδεκα· καὶ ἐξέστησαν ἐκστάσει μεγάλη. ⁴³Καὶ διεστείλατο αὐτοῖς πολλά, ἵνα μηδεὶς γινῶ τοῦτο· καὶ εἶπε δοθῆναι αὐτῇ φαγεῖν.

CHAP. VI. ¹ΚΑΙ ἐξῆλθεν ἐκεῖθεν, καὶ ἦλθεν εἰς τὴν πατρίδα αὐτοῦ· καὶ ἀκολουθοῦσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ. ²Καὶ γενομένου σαββάτου, ἦρξατο ἐν τῇ συναγωγῇ διδάσκειν· καὶ πολλοὶ ἀκούοντες ἐξεπλήσσοντο, λέγοντες· Πόθεν οὗτω ταῦτα; καὶ τίς ἡ σοφία ἡ δοθείσα αὐτῷ; καὶ δυνάμεις τοιαῦται διὰ τῶν χειρῶν αὐτοῦ γίνονται; ³Οὐχ οὗτός ἐστιν ὁ τέκτων, ὁ υἱὸς Μαρ-

CHAPTER V.

ίας, ἀδελφὸς δὲ Ἰακώβου,
 Ἰούδα, καὶ Σίμωνος ; καὶ οὐκ
 αὐτοῦ ὥδε πρὸς ἡμᾶς ; καὶ
 ἐν αὐτῷ. ⁴ Ἐλεγε δὲ αὐτοῖς
 οὐκ ἔστι προφήτης ἄτιμος, εἰ
 αὐτοῦ, καὶ ἐν τοῖς συγγενέσι,
 αὐτοῦ. ⁵ Καὶ οὐκ ἠδύνατο ἐκεί
 μιν ποιῆσαι, εἰ μὴ ὀλίγοις ἄρ
 τὰς χεῖρας ἐθεράπευσε. ⁶ Καὶ
 ἀπιστίαν αὐτῶν. Καὶ περι
 κύκλῳ διδάσκων.

⁷ Καὶ προσκαλεῖται τοὺς δώδε
 αὐτοὺς ἀποστέλλειν δύο δύο· καὶ
 ἐξουσίαν τῶν πνευμάτων τῶν
⁸ καὶ παρήγγειλεν αὐτοῖς, ἵνα μὴ
 ὁδόν, εἰ μὴ ῥάβδον μόνον· μὴ π
 μὴ εἰς τὴν ζώνην χαλκόν· ⁹ ἀλλ
 σανδάλια· καὶ μὴ ἐνδύσθηθε δύο
 ἔλεγεν αὐτοῖς· Ὅπου ἐὰν εἰσέλθῃτε
 ἐκεῖ μένετε ἕως ἂν ἐξέλθῃτε ἐκεῖ
 ἂν μὴ δέξωνται ὑμᾶς μηδὲ ἀκ
 ἐκπορευόμενοι ἐκεῖθεν ἐκτινάξα
 ὑποκάτω τῶν ποδῶν ὑμῶν, εἰς
 τοῖς. [ἀμὴν λέγω ὑμῖν, ἀνε
 Σοδόμοις ἢ Γομόρροις ἐν ἡμέρῃ

πόλει εκείνη.] ¹²Καὶ ἐξελθόντες ἐκήρυσσον, ἵνα μετανοήσωσι· ¹³καὶ δαιμόνια πολλὰ ἐξέβαλλον, καὶ ἤλειφον ἐλαίῳ πολλοὺς ἀρρώστους, καὶ ἐθεράπευον.

¹⁴ΚΑΙ ἤκουσεν ὁ βασιλεὺς Ἑρώδης, (φανερὸν γὰρ ἐγένετο τὸ ὄνομα αὐτοῦ,) καὶ ἔλεγεν· Ὅτι Ἰωάννης ὁ βαπτίζων ἐκ νεκρῶν ἠγέρθη, καὶ διὰ τοῦτο ἐνεργοῦσιν αἱ δυνάμεις ἐν αὐτῷ. ¹⁵Ἄλλοι ἔλεγον· Ὅτι Ἡλίας ἐστίν· ἄλλοι δὲ ἔλεγον· Ὅτι προφήτης ἐστὶν ὡς εἰς τῶν προφητῶν. ¹⁶Ακούσας δὲ ὁ Ἑρώδης, εἶπεν· Ὅτι ὃν ἐγὼ ἀπεκεφάλισα Ἰωάννην, οὗτος ἠγέρθη ἐκ νεκρῶν. ¹⁷Αὐτὸς γὰρ ὁ Ἑρώδης ἀποστείλας ἐκράτησε τὸν Ἰωάννην, καὶ ἔδησεν αὐτὸν ἐν φυλακῇ, διὰ Ἑρωδιάδα, τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ, ὅτι αὐτὴν ἐγάμησεν. ¹⁸Ελεγε γὰρ ὁ Ἰωάννης τῷ Ἑρώδῃ· Ὅτι οὐκ ἔξεστί σοι ἔχειν τὴν γυναῖκα τοῦ ἀδελφοῦ σου· ¹⁹Ἡ δὲ Ἑρωδιάς ἐνείχεν αὐτῷ, καὶ ἠθέληεν αὐτὸν ἀποκτείνειν, καὶ οὐκ ἠδύνατο. ²⁰Ὁ γὰρ Ἑρώδης ἐφοβεῖτο τὸν Ἰωάννην, εἰδὼς αὐτὸν ἄνδρα δίκαιον καὶ ἁγιον· καὶ συνετήρει αὐτὸν, καὶ ἀκούσας αὐτοῦ, πολλὰ ἐποίει, καὶ ἠδέως αὐτοῦ ἤκουε. ²¹Καὶ γενομένης ἡμέρας εὐκαίρου, ὅτε Ἑρώδης τοῖς γενεσίοις

CHAPTER VI

αὐτοῦ δεῖπνον ἐποίησε τοῖς με-
καὶ τοῖς χιλιάρχοις, καὶ τοῖς
Γαλιλαῖαις· ²²καὶ εἰσελθούσης
αὐτῆς τῆς Ἡρωδιάδος, καὶ ὁ
ἄρεσάσης τῷ Ἡρώδῃ καὶ τοῖς
εἶπεν ὁ βασιλεὺς τῷ κορασίῳ·
ἐὰν θέλῃς, καὶ δώσω σοί. ²³Κ
Ὅτι δ' ἐὰν με αἰτήσῃς, δώσω σ
τῆς βασιλείας μου. ²⁴Ἡ δὲ
τῇ μητρὶ αὐτῆς· Τί αἰτήσομ
τὴν κεφαλὴν Ἰωάννου τοῦ β
εἰσελθοῦσα εὐθέως μετὰ σπι
βασιλέα, ᾗτήσατο, λέγουσα·
δῶς ἐξαυτῆς ἐπὶ πίνακι τὴν κε
τοῦ βαπτιστοῦ. ²⁵Καὶ περίλυ
βασιλεὺς διὰ τοὺς ὄρκους καὶ τ
ένους οὐκ ᾗθέλησεν αὐτὴν ἀλ
εὐθέως ἀποστείλας ὁ βασιλεὺς
ἐπέταξεν ἐνεχθῆναι τὴν κεφαλὴν
δὲ ἀπελθὼν ἀπεκεφάλισεν αὐτήν
καὶ ἤνεγκε τὴν κεφαλὴν αὐτοῦ
ἔδωκεν αὐτὴν τῷ κορασίῳ· κ
ἔδωκεν αὐτὴν τῇ μητρὶ αὐτῆς
σαντες οἱ μαθηταὶ αὐτοῦ ἦλθε
πτῶμα αὐτοῦ, καὶ ἔθηκαν αὐτὴν

³⁰ΚΑΙ συνάγονται οἱ ἀπόστολοι πρὸς τὸν Ἰησοῦν, καὶ ἀπήγγειλαν αὐτῷ πάντα, καὶ ὅσα ἐποίησαν, καὶ ὅσα ἐδίδαξαν. ³¹Καὶ εἶπεν αὐτοῖς· Δεῦτε ὑμεῖς αὐτοὶ κατ' ἰδίαν εἰς ἔρημον τόπον, καὶ ἀναπαύεσθε ὀλίγον· ἦσαν γὰρ οἱ ἐρχόμενοι καὶ οἱ ὑπάγοντες πολλοί· καὶ οὐδὲ φαγεῖν ἠυκαίρουν. ³²Καὶ ἀπῆλθον εἰς ἔρημον τόπον τῷ πλοίῳ κατ' ἰδίαν. ³³Καὶ εἶδον αὐτοὺς ὑπάγοντας· καὶ ἐπέγνωσαν πολλοί· καὶ πεζῇ ἀπὸ πασῶν τῶν πόλεων συνέδραμον ἐκεῖ. ³⁴Καὶ ἐξελθὼν εἶδεν πολὺν ὄχλον, καὶ ἐσπλαγχνίσθη ἐπ' αὐτοῖς, ὅτι ἦσαν ὡς πρόβατα μὴ ἔχοντα ποιμένα· καὶ ἤρξατο διδάσκειν αὐτοὺς πολλά. ³⁵Καὶ ἤδη ὥρας πολλῆς γενομένης, προσελθόντες αὐτῷ οἱ μαθηταὶ αὐτοῦ, λέγουσιν· Ὅτι ἔρημός ἐστιν ὁ τόπος, καὶ ἤδη ὥρα πολλή· ³⁶ἀπόλυσον αὐτοὺς, ἵνα ἀπελθόντες εἰς τοὺς κύκλῳ ἀγροὺς καὶ κώμας, ἀγοράσωσιν ἑαυτοῖς ἄρτους· τί γὰρ φάγωσιν οὐκ ἔχουσιν. ³⁷Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· Δότε αὐτοῖς ὑμεῖς φαγεῖν. Καὶ λέγουσιν αὐτῷ· Ἀπελθόντες ἀγοράσωμεν δηναρίων διακοσίων ἄρτους, καὶ δώμεν αὐτοῖς φαγεῖν; ³⁸Ὁ δὲ λέγει αὐτοῖς· Πόσους ἄρτους ἔχετε; ὑπάγετε, καὶ ἴδετε. Καὶ γνόντες, λέγουσι· Πέντε, καὶ δύο ἰχθύας.

CHAPTER VI.

³⁹Καὶ ἐπέταξεν αὐτοῖς ἀνακλῖναι πάντας, πόσια συμπόσια, ἐπὶ τῷ χλωρῷ χόρτῳ. ἀνέπεσον πρασιαὶ πρασιαὶ, ἀνὰ ἑκατὸν καὶ πεντήκοντα. ⁴¹Καὶ λαβὼν τοὺς πέντε ἰσθῆες καὶ τοὺς δύο ἰχθύας, ἀναβλέψας εἰς τὸν οὐρανόν, εὐλόγησε καὶ κατέκλασε τοὺς ἄρτους ἐδίδου τοῖς μαθηταῖς αὐτοῦ, ἵνα παραστήσῃ αὐτοῖς· καὶ τοὺς δύο ἰχθύας ἐμέρισε ἡμεῖς. ⁴²Καὶ ἔφαγον παντες, καὶ ἐχορτάσθησαν. ⁴³καὶ ἦσαν κλασμάτων δώδεκα κοφίνους ἰσθῆες, καὶ ἀπὸ τῶν ἰχθύων. ⁴⁴Καὶ ἦσαν φαγόντες τοὺς ἄρτους πεντακισχίλιοι ἄνδρες. ⁴⁵Καὶ εὐθέως ἠνάγκασε τοὺς μαθητὰς ἐμβῆναι εἰς τὸ πλοῖον, καὶ προάγειν εἰς τὴν πέραν πρὸς Βηθσαιδάν, ἕως αὐτοὺς ἀποχωρῶν τὸν ὄχλον. ⁴⁶Καὶ ἀποταξάμενος αὐτοῖς, ἀνέβη εἰς τὸ ὄρος προσεύξασθαι. ⁴⁷Καὶ ἐγένετο, ὅτε ἦν τὸ πλοῖον ἐν μέσῳ τῆς θαλάσσης· καὶ αὐτὸς μόνος ἐπὶ τῆς γῆς. ⁴⁸Καὶ αὐτοὺς βασανιζομένους ἐν τῷ ἐλαύνειν· ἦν ὁ ἄνεμος ἐναντίος αὐτοῖς· καὶ περὶ τετάρτης φυλακῆς τῆς νυκτὸς ἔρχεται πρὸς αὐτοὺς περιπατῶν ἐπὶ τῆς θαλάσσης· καὶ παρελθεῖν αὐτούς. ⁴⁹Οἱ δὲ ἰδόντες αὐτὸν ἐπαυνοῦντα ἐπὶ τῆς θαλάσσης ἔδοξαν φάντασμα εἶναι.

εἶναι, καὶ ἀνέκραξαν. ⁵⁰Πάντες γὰρ αὐτὸν εἶδον, καὶ ἐταράχθησαν. Καὶ εὐθέως ἐλάλησε μετ' αὐτῶν, καὶ λέγει αὐτοῖς· Θαρσεῖτε· ἐγὼ εἰμι· μὴ φοβεῖσθε. ⁵¹Καὶ ἀνέβη πρὸς αὐτοὺς εἰς τὸ πλοῖον· καὶ ἐκόπασεν ὁ ἄνεμος, καὶ λίαν ἐκ περισσοῦ ἐν ἑαυτοῖς ἐξίσταντο, καὶ ἐθαύμαζον. ⁵²Οὐ γὰρ συνήκαν ἐπὶ τοῖς ἄρτοις· ἦν γὰρ ἡ καρδία αὐτῶν πεπωρωμένη. ⁵³Καὶ διαπεράσαντες ἦλθον ἐπὶ τὴν γῆν Γεννησαρετ, καὶ προσωρμίσθησαν.

⁵⁴Καὶ ἐξελθόντων αὐτῶν ἐκ τοῦ πλοίου, εὐθέως ἐπυγνόντες αὐτὸν, ⁵⁵περιδραμόντες ὅλην τὴν περίχωρον ἐκείνην, ἤρξαντο ἐπὶ τοῖς κραββάτοις τοὺς κακῶς ἔχοντας περιφέρειν, ὅπου ἤκουον ὅτι ἐκεῖ ἐστι. ⁵⁶Καὶ ὅπου ἂν εἰσεπορεύετο εἰς κώμας, ἢ πόλεις, ἢ ἀγροὺς, ἐν ταῖς ἀγοραῖς ἐτίθουν τοὺς ἀσθενοῦντας, καὶ παρεκάλουν αὐτὸν, ἵνα κὰν τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ ἄψωνται· καὶ ὅσοι ἂν ἤπτοντο αὐτοῦ, ἐσώζοντο.

CHAP. VII. ¹ΚΑΙ συνάγονται πρὸς αὐτὸν οἱ Φαρισαῖοι, καὶ τινες τῶν Γραμματέων, ἐλθόντες ἀπὸ Ἱεροσολύμων. ²Καὶ ἰδόντες τινὰς τῶν μαθητῶν αὐτοῦ κοιναῖς χερσὶ, τοῦτ' ἐστὶν ἀνίπτοις, ἐσθίοντας, ἄρτους·—³οἱ γὰρ Φαρισαῖοι καὶ πάντες οἱ Ἰουδαῖοι, ἐὰν μὴ πυνγμῇ

CHAPTER VII. -

ὑψίζονται τὰς χεῖρας, οὐκ ἑσθίουσιν
 τὴν παράδοσιν τῶν πρεσβυτέρων
 ἀγορᾶς, ἐὰν μὴ βαπτίσωνται, οἱ
 καὶ ἄλλα πολλά ἐστίν, ἃ παρέλα
 βαπτισμοὺς ποτηρίων, καὶ ξεστό
 ῶν, καὶ κλινῶν.—⁵ ἔπειτα ἔπερα
 οἱ Φαρισαῖοι καὶ οἱ Γραμματε
 μαθηταί σου οὐ περιπατοῦσι κατ
 ὁσιν τῶν πρεσβυτέρων, ἀλλὰ κι
 ἑσθίουσι τὸν ἄρτον; ⁶ Οὐ δὲ ἀπο
 αὐτοῖς· ⁷ Ὅτι καλῶς προεφήτε
 περὶ ὑμῶν τῶν ὑποκριτῶν, ὡς
 Οὗτος ὁ λαὸς τοῖς χεῖλεσί με τιμ
 αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ.
 σέβονται με, διδάσκοντες διδασκι
 ματα ἀνθρώπων. ⁸ Ἀφέντες γὰρ
 τοῦ Θεοῦ, κρατεῖτε τὴν παράδοσιν
 ὧν, βαπτισμοὺς ξεστῶν καὶ πο
 ἄλλα παρόμοια τοιαῦτα πολλὰ π
 ἔλεγεν αὐτοῖς· Καλῶς ἀθετεῖτε
 τοῦ Θεοῦ, ἵνα τὴν παράδοσιν ὑμ
¹⁰ Μωσῆς γὰρ εἶπε· Τίμα τὸν
 καὶ τὴν μητέρα σου· καί· Ὑ
 πατέρα ἢ μητέρα, θανάτῳ τελευτά
 δὲ λέγετε· Ἐὰν εἴπῃ ἄνθρωπος τ

μητρι· Κορβάν, ὃ ἐστὶ δῶρον, ὃ ἐὰν ἐξ ἐμοῦ
 ὠφεληθῇς· ¹³καὶ οὐκέτι ἀφίετε αὐτὸν οὐδὲν
 ποιῆσαι τῷ πατρὶ αὐτοῦ, ἢ τῇ μητρὶ αὐτοῦ,
¹³ἀκυροῦντες τὸν λόγον τοῦ Θεοῦ τῇ παρα-
 δόσει ὑμῶν, ἣ παρεδώκατε· καὶ παρόμοια
 τοιαῦτα πολλὰ ποιεῖτε. ¹⁴Καὶ προσκαλεσά-
 μενος πάντα τὸν ὄχλον, ἔλεγεν αὐτοῖς· Ἀκούετε
 μου πάντες, καὶ συνίετε. ¹⁵Οὐδὲν ἐστὶν ἔξωθεν
 τοῦ ἀνθρώπου εἰσπορευόμενον εἰς αὐτὸν, δι
 δύναται αὐτὸν κοινῶσαι· ἀλλὰ τὰ ἐκπορευόμενα
 ἀπ' αὐτοῦ, ἐκεῖνά ἐστι τὰ κοινούντα τὸν ἄνθρωπον.
¹⁶Εἴ τις ἔχει ὦτα ἀκούειν, ἀκουέτω. ¹⁷Καὶ
 ὅτε εἰσῆλθεν εἰς οἶκον ἀπὸ τοῦ ὄχλου, ἐπηρώτων
 αὐτὸν οἱ μαθηταὶ αὐτοῦ περὶ τῆς παραβολῆς.
¹⁸Καὶ λέγει αὐτοῖς· Οὕτω καὶ ὑμεῖς ἀσύνητοί
 ἐστε; Οὐ νοεῖτε, ὅτι πᾶν τὸ ἔξωθεν εἰσπορευόμενον
 εἰς τὸν ἄνθρωπον, οὐ δύναται αὐτὸν κοινῶσαι;
¹⁹Ὅτι οὐκ εἰσπορεύεται αὐτοῦ εἰς τὴν καρδίαν,
 ἀλλ' εἰς τὴν κοιλίαν· καὶ εἰς τὸν ἀφεδρώναν
 ἐκπορεύεται, καθαρίζον πάντα τὰ βρώματα.
²⁰Ἐλεγε δέ· Ὅτι τὸ ἐκ τοῦ ἀνθρώπου ἐκ-
 πορευόμενον, ἐκεῖνο κοινῶν τὸν ἄνθρωπον.
²¹Ἐσωθεν γὰρ ἐκ τῆς καρδίας τῶν ἀνθρώπων
 οἱ διαλογισμοὶ οἱ κακοὶ ἐκπορεύονται, μοιχεῖαι,
 πορνεῖαι, φόνοι, ²²κλοπαί, πλεονεξίαι, πονηρ-



CHAPTER VII.

ίαι, δόλος, ἀσέλγεια, ὀφθαλμοβλασφημία, ὑπερηφανία, ἀφροσύνη ταῦτα τὰ πονηρὰ ἔσωθεν ἐκποικινοῖ τὸν ἄνθρωπον.

²⁴ΚΑΙ ἐκεῖθεν ἀναστὰς, ἀπὴ μεθόρια Τύρου καὶ Σιδῶνος· εἰς τὴν οἰκίαν οὐδένα ἤθελε οὐκ ἠδυνήθη λαθεῖν. ²⁵Ακούσας περὶ αὐτοῦ, ἥς εἶχε τὸ θυγατρικὸν πνεῦμα ἀκάθαρτον, ἐλθοῦσα πρὸς τοὺς πόδας αὐτοῦ. ²⁶Ἦν δὲ ἡ ληνὶς, Συροφοινίκισσα τῷ γένει αὐτὸν, ἵνα τὸ δαιμόνιον ἐκβάλῃ ἐκ αὐτῆς. ²⁷Ὁ δὲ Ἰησοῦς εἶπεν πρῶτον χορτασθῆναι τὰ τέκνα· ἐστὶ λαβεῖν τὸν ἄρτον τῶν τέκνων τοῖς κυναρίοις. ²⁸Ἡ δὲ ἀπεκρίθη αὐτῷ· Ναί, Κύριε· καὶ γὰρ ὑποκάτω τῆς τραπέζης ἐσθίει ἀπὸ τῶν παιδίων. ²⁹Καὶ εἶπεν αὐτῇ· τὸν λόγον ὑπάγε· ἐξελήλυθε τὸ τῆς θυγατρὸς σου. ³⁰Καὶ ἀπελθὼν οἶκον αὐτῆς εὗρε τὸ δαιμόνιον ἐξελθὲν τὴν θυγατέρα βεβλημένην ἐπὶ τῇ ³¹Καὶ πάλιν ἐξελθὼν ἐκ τῶν ὁρ

Σιδῶνος, ἦλθε εἰς τὴν θάλασσαν τῆς Γαλιλαίας, ἀνὰ μέσον τῶν ὁρίων Δεκαπόλεως. ³²Καὶ φέρουσιν αὐτῷ κωφὸν μογιλάλον, καὶ παρακαλοῦσιν αὐτὸν, ἵνα ἐπιθῇ αὐτῷ τὴν χεῖρα. ³³Καὶ ἀπολαβόμενος αὐτὸν ἀπὸ τοῦ ὄχλου κατ' ἰδίαν, ἔβαλε τοὺς δακτύλους αὐτοῦ εἰς τὰ ὕδατα αὐτοῦ· καὶ πτύσας ἤψατο τῆς γλώσσης αὐτοῦ· ³⁴καὶ ἀναβλέψας εἰς τὸν οὐρανὸν, ἑστέναξε, καὶ λέγει αὐτῷ· Ἐφφαθὰ, ὃ ἐστι διανοίχθητι. ³⁵Καὶ εὐθέως διηνοίχθησαν αὐτοῦ αἱ ἀκοαὶ, καὶ ἐλύθη ὁ δεσμὸς τῆς γλώσσης αὐτοῦ, καὶ ἐλάλει ὀρθῶς. ³⁶Καὶ διαστείλατο αὐτοῖς, ἵνα μηδενὶ εἵπωσιν· ὅσον δὲ αὐτὸς αὐτοῖς διεστέλλετο, μᾶλλον περισσότερον ἐκήρυσσον. ³⁷Καὶ ὑπερπερισσῶς ἐξεπλήσσοντο, λέγοντες· Καλῶς πάντα πεποίηκε· καὶ τοὺς κωφοὺς ποιεῖ ἀκούειν, καὶ τοὺς ἀλάλους λαλεῖν.

CHAP. VIII. ¹Ἐν ἐκείναις ταῖς ἡμέραις, παμπόλλου ὄχλου ὄντος, καὶ μὴ ἐχόντων τί φάγωσι, προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ, λέγει αὐτοῖς· ²Σπλαγχνίζομαι ἐπὶ τὸν ὄχλον, ὅτι ἤδη ἡμέραι τρεῖς προσμένουσι μοι, καὶ οὐκ ἔχουσι τί φάγωσι. ³Καὶ ἐὰν ἀπολύσω αὐτοὺς νήστευσεν εἰς οἶκον αὐτῶν, ἐκλυθήσονται ἐν τῇ ὁδῷ· τινὲς γὰρ αὐτῶν μακρόθεν ἤκουσι. ⁴Καὶ

ἀπεκρίθησαν αὐτῷ οἱ μαθηταὶ αὐτοῦ· Πόθεν τούτους δυνησεται τις ὧδε χορτάσαι ἄρτων ἐπ' ἔρημίας; ⁵Καὶ ἐπηρώτα αὐτούς· Πόσους ἔχετε ἄρτους; οἱ δὲ εἶπον· Ἑπτά. ⁶Καὶ παρήγγειλε τῷ ὄχλῳ ἀναπνεσεῖν ἐπὶ τῆς γῆς· καὶ λαβὼν τοὺς ἑπτὰ ἄρτους, εὐχαριστήσας ἔκλασε, καὶ ἐδίδου τοῖς μαθηταῖς αὐτοῦ, ἵνα παραθῶσι· καὶ παρέθηκαν τῷ ὄχλῳ. ⁷Καὶ εἶχον ἰχθύδια ὀλίγα· καὶ εὐλογήσας εἶπε παραθεῖναι καὶ αὐτά. ⁸Ἐφαγον δὲ καὶ ἐχορτάσθησαν· καὶ ἦσαν περισσεύματα κλασμάτων, ἑπτὰ σπυρίδας. ⁹Ἦσαν δὲ οἱ φαγόντες ὡς τετρακισχίλιοι· καὶ ἀπέλυσεν αὐτούς.

¹⁰ΚΑΙ εὐθέως ἐμβὰς εἰς τὸ πλοῖον μετὰ τῶν μαθητῶν αὐτοῦ, ἦλθεν εἰς τὰ μέρη Δαλμανουθά. ¹¹Καὶ ἐξῆλθον οἱ Φαρισαῖοι καὶ ἥρξαντο συζητεῖν αὐτῷ, ζητοῦντες παρ' αὐτοῦ σημεῖον ἀπὸ τοῦ οὐρανοῦ, πειράζοντες αὐτόν. ¹²Καὶ ἀναστενάξας τῷ πνεύματι αὐτοῦ λέγει· Τί ἡ γενεὰ αὕτη σημεῖον ἐπιζητεῖ; ἀμὴν λέγω ὑμῖν, εἰ δοθήσεται τῇ γενεᾷ ταύτῃ σημεῖον. ¹³Καὶ ἀφείς αὐτούς, ἐμβὰς πάλιν εἰς τὸ πλοῖον, ἀπῆλθεν εἰς τὸ πέραν. ¹⁴Καὶ ἐπελάθοντο λαβεῖν ἄρτους, καὶ εἰ μὴ ἓνα ἄρτον οὐκ εἶχον μεθ' ἑαυτῶν ἐν τῷ πλοίῳ. ¹⁵Καὶ διεστέλλετο αὐτοῖς, λέγων·

‘Ορᾶτε, βλέπετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων, καὶ τῆς ζύμης Ἑρώδου. ¹⁶ Καὶ διελογίζοντο πρὸς ἀλλήλους, λέγοντες· “Ὅτι ἄρτους οὐκ ἔχομεν. ¹⁷ Καὶ γνοὺς ὁ Ἰησοῦς, λέγει αὐτοῖς· Τί διαλογίζεσθε, ὅτι ἄρτους οὐκ ἔχετε; οὐπω νοεῖτε, οὐδὲ συνίετε; ἔτι πεπωρωμένην ἔχετε τὴν καρδίαν ὑμῶν; ¹⁸ Ὁφθαλμοὺς ἔχοντες οὐ βλέπετε; καὶ ὧτα ἔχοντες οὐκ ἀκούετε; καὶ οὐ μνημονεύετε; ¹⁹ Ὅτε τοὺς πέντε ἄρτους ἔκλασα εἰς τοὺς πεντακισχιλίους, πόσους κοφίνους πλήρεις κλασμάτων ἤρατε; Λέγουσιν αὐτῷ· Δώδεκα. ²⁰ Ὅτε δὲ τοὺς ἑπτὰ εἰς τοὺς τετρακισχιλίους, πόσων σφυρίδων πληρώματα κλασμάτων ἤρατε; Οἱ δὲ εἶπον· Ἑπτὰ. ²¹ Καὶ ἔλεγεν αὐτοῖς· Πῶς οὐ συνίετε;

²² Καὶ ἔρχεται εἰς Βηθσαϊδάν, καὶ φέρουσιν αὐτῷ τυφλόν, καὶ παρακαλοῦσιν αὐτὸν, ἵνα αὐτοῦ ἄψηται. ²³ Καὶ ἐπιλαβόμενος τῆς χειρὸς τοῦ τυφλοῦ ἐξήγαγεν αὐτὸν ἔξω τῆς κώμης· καὶ πτύσας εἰς τὰ ὄμματα αὐτοῦ, ἐπιθεὶς τὰς χεῖρας αὐτῷ, ἐπηρώτα αὐτὸν, εἴ τι βλέπει. ²⁴ Καὶ ἀναβλέψας ἔλεγε· Βλέπω τοὺς ἀνθρώπους, ὡς δένδρα, περιπατοῦντας. ²⁵ Εἶτα πάλιν ἐπέθηκε τὰς χεῖρας ἐπὶ τοὺς ὀφθαλμοὺς αὐτοῦ, καὶ ἐποίησεν αὐτὸν ἀναβλέψαι· καὶ ἀπο-

CHAPTER VIII.

κατεστάθη, καὶ ἐνέβλεψε τηλαυ
²⁶Καὶ ἀπέστειλεν αὐτὸν εἰς οἶκον
 Μηδὲ εἰς τὴν κώμην εἰσελθῆς, μ
 ἐν τῇ κώμῃ.

²⁷Καὶ ἐξῆλθεν ὁ Ἰησοῦς κα
 αὐτοῦ εἰς τὰς κώμας Καισαρε
 ἱππου· καὶ ἐν τῇ ὁδῷ ἐπηρώτα
 αὐτοῦ, λέγων αὐτοῖς· Τίνα
 οἱ ἄνθρωποι εἶναι; ²⁸Οἱ δὲ
 Ἰωάννην τὸν βαπτιστὴν· καὶ ἄ
 ἄλλοι δὲ, ἕνα τῶν προφητῶν.
 λέγει αὐτοῖς· Ὑμεῖς δὲ τίνα
 εἶναι; ἀποκριθεὶς δὲ ὁ Πέτρος,
 Σὺ εἶ ὁ Χριστός. ²⁹Καὶ ἐπετί,
 ἵνα μηδενὶ λέγωσι περὶ αὐτοῦ.
 διδάσκειν αὐτοὺς, ὅτι δεῖ τὸν υἱὸν
 ου πολλὰ παθεῖν, καὶ ἀποδοκιμ
 τῶν πρεσβυτέρων, καὶ ἀρχιερέα
 ματέων, καὶ ἀποκτανθῆναι, κα
 ἡμέρας ἀναστῆναι. ³⁰Καὶ παρῶν
 ἐλάλει. Καὶ προσλαβόμενος αὐ
 ἥρξατο ἐπιτιμᾶν αὐτῷ. ³¹Ὁ δὲ
 καὶ ἰδὼν τοὺς μαθητὰς αὐτοῦ,
 Πέτρῳ, λέγων· Ὑπαγε ὀπίσω,

ὅτι οὐ φρονεῖς τὰ τοῦ Θεοῦ, ἀλλὰ τὰ τῶν ἀνθρώπων. ³⁴ Καὶ προσκαλεσάμενος τὸν ὄχλον σὺν τοῖς μαθηταῖς αὐτοῦ εἶπεν αὐτοῖς· Ὅστις θέλει ὀπίσω μου ἀκολουθεῖν, ἀπαρνησάσθω ἑαυτὸν, καὶ ἀράτω τὸν σταυρὸν αὐτοῦ, καὶ ἀκολουθείτω μοι. ³⁵ Ὃς γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπολέσῃ τὴν ἑαυτοῦ ψυχὴν ἕνεκεν ἐμοῦ καὶ τοῦ εὐαγγελίου, σώσει αὐτήν. ³⁶ Τί γὰρ ὠφελήσει ἄνθρωπον, ἂν κερδήσῃ τὸν κόσμον ὅλον, καὶ ζημιωθῇ τὴν ψυχὴν αὐτοῦ; ³⁷ Ἡ τί δώσει ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ; ³⁸ Ὃς γὰρ ἂν ἐπαισχυθῇ με καὶ τοὺς ἐμοὺς λόγους ἐν τῇ γενεᾷ ταύτῃ τῇ μοιχαλίδι καὶ ἁμαρτωλῷ, καὶ ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυθήσεται αὐτὸν, ὅταν ἔλθῃ ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων τῶν ἁγίων.

CHAP. IX. ¹ Καὶ ἔλεγεν αὐτοῖς· Ἀμὴν λέγω ὑμῖν, ὅτι εἰσὶ τινες τῶν ὧδε ἐστηκότων, οἵτινες οὐ μὴ γεύσωνται θανάτου, ἕως ἂν ἴδωσι τὴν βασιλείαν τοῦ Θεοῦ ἐληλυθυῖαν ἐν δυνάμει.

² ΚΑΙ μεθ' ἡμέρας ἕξ παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον, καὶ τὸν Ἰάκωβον, καὶ Ἰωάννην, καὶ ἀναφέρει αὐτοὺς εἰς ὄρος ὑψηλὸν

κατ' ἰδίαν μόνους· καὶ μετεμορφώθη ἔμπροσθεν αὐτῶν. ³Καὶ τὰ ἱμάτια αὐτοῦ ἐγένετο στίλβοντα, λευκὰ λίαν ὥς χιῶν, οἷα γυαφεὺς ἐπὶ τῆς γῆς οὐ δύναται λευκᾶναι. ⁴Καὶ ὥφθη αὐτοῖς Ἡλίας σὺν Μωσεῖ· καὶ ἦσαν συλλαλοῦντες τῷ Ἰησοῦ. ⁵Καὶ ἀποκριθεὶς ὁ Πέτρος λέγει τῷ Ἰησοῦ· Ῥαββί, καλὸν ἐστὶν ἡμᾶς ὧδε εἶναι· καὶ ποιήσωμεν σκηνὰς τρεῖς, σοὶ μίαν, καὶ Μωσεῖ μίαν, καὶ Ἡλίᾳ μίαν. ⁶Οὐ γὰρ ᾔδει τί λαλήσῃ· ἦσαν γὰρ ἔκφοβοι. ⁷Καὶ ἐγένετο νεφέλη ἐπισκιάζουσα αὐτοῖς· καὶ ἦλθε φωνὴ ἐκ τῆς νεφέλης· Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός· αὐτοῦ ἀκούετε. ⁸Καὶ ἐξάπινα περιβλεψάμενοι οὐκέτι οὐδένα εἶδον, ἀλλὰ τὸν Ἰησοῦν μόνον μεθ' ἑαυτῶν. ⁹Καταβαινόντων δὲ αὐτῶν ἀπὸ τοῦ ὄρους, διεστείλατο αὐτοῖς, ἵνα μηδενὶ διηγήσωνται ἃ εἶδον, εἰ μὴ ὅταν ὁ υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν ἀναστῇ. ¹⁰Καὶ τὸν λόγον ἐκράτησαν, πρὸς ἑαυτοὺς συζητοῦντες τί ἐστὶ τὸ ἐκ νεκρῶν ἀναστήναι. ¹¹Καὶ ἐπηρώτων αὐτὸν, λέγοντες· Ὅτι λέγουσιν οἱ γραμματεῖς, ὅτι Ἡλίαν δεῖ ἐλθεῖν πρῶτον; ¹²Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· Ἡλίας μὲν ἐλθὼν πρῶτον ἀποκαθιστᾷ πάντα· καὶ πῶς γέγραπται ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου, ἵνα πολλὰ πάθῃ

καὶ ἐξουθενωθῇ. ¹³ Ἀλλὰ λέγω ὑμῖν, ὅτι καὶ Ἡλίας ἐλήλυθε, καὶ ἐποίησαν αὐτῷ, ὅσα ἠθέλησαν, καθὼς γέγραπται ἐπ' αὐτόν.

¹⁴ Καὶ ἐλθὼν πρὸς τοὺς μαθητὰς εἶδεν ὄχλον πολὺν περὶ αὐτοὺς, καὶ γραμματεῖς συζητοῦντας αὐτοῖς. ¹⁵ Καὶ εὐθέως πᾶς ὁ ὄχλος, ἰδὼν αὐτόν, ἐξεθαμβήθη, καὶ προστρέχοντες ἐσπάζοντο αὐτόν. ¹⁶ Καὶ ἐπηρώτησεν αὐτούς· Τι συζητεῖτε πρὸς αὐτούς; ¹⁷ Καὶ ἀποκριθεὶς εἰς ἐκ τοῦ ὄχλου εἶπε· Διδάσκαλε, ἤνεγκα τὸν υἱόν μου πρὸς σε, ἔχοντα πνεῦμα ἁλαλον. ¹⁸ Καὶ ὅπου ἂν αὐτόν καταλάβῃ, ῥήσσει αὐτόν· καὶ ἀφρίζει, καὶ τρίζει τοὺς ὀδόντας αὐτοῦ, καὶ ξηραίνεται· καὶ εἶπον τοῖς μαθηταῖς σου, ἵνα αὐτὸ ἐκβάλωσι, καὶ οὐκ ἴσχυσαν. ¹⁹ Ο δὲ ἀποκριθεὶς αὐτοῖς λέγει· Ὡς γενεὰ ἄπιστος, ἕως πότε πρὸς ὑμᾶς ἔσομαι, ἕως πότε ἀνέξομαι ὑμῶν; φέρετε αὐτόν πρὸς με. ²⁰ Καὶ ἤνεγκαν αὐτὸν πρὸς αὐτόν· καὶ ἰδὼν αὐτόν, εὐθέως τὸ πνεῦμα ἐσπάραξεν αὐτόν· καὶ πεσὼν ἐπὶ τῆς γῆς ἐκυλίετο, ἀφρίζων. ²¹ Καὶ ἐπηρώτησε τὸν πατέρα αὐτοῦ· Πόσος χρόνος ἐστίν, ὥς ταῦτο γέγονεν αὐτῷ; Ὁ δὲ εἶπε· Παιδιόθεν. ²² Καὶ πολλάκις αὐτόν καὶ εἰς πῦρ ἔβαλε, καὶ εἰς ὕδατα, ἵνα ἐπολέσῃ αὐτόν· ἀλλ' εἴ τι δύνασαι,

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βοήθησον ἡμῖν σπλαγχνισθεὶς ἐφ' ἡμᾶς. ²¹
 δὲ Ἰησοῦς εἶπεν αὐτῷ· Τὸ εἰ δύνασαι πισ-
 ται· πάντα δυνατὰ τῷ πιστεύοντι. ²²Καὶ εἰ-
 ἔως κράζας ὁ πατὴρ τοῦ παιδίου μετὰ δακρυ-
 ῆς· Πιστεύω, βοήθει μου τῇ ἀπισ-
²³τι· Ἰδὼν δὲ ὁ Ἰησοῦς, ὅτι ἐπισυντρέχει ὄχλος,
 ἐπετίμησε τῷ πνεύματι τῷ ἀκαθάρτῳ, λέ-
 γον· αὐτῷ· Τὸ πνεῦμα τὸ ἄλαλον καὶ κωφόν, ἰ-
 σοι ἐπιτάσσω, ἔξελθε ἐξ αὐτοῦ, καὶ μη-
 εἰσέλθῃς εἰς αὐτόν. ²⁴Καὶ κράζας, καὶ πολ-
 σπαράζας, ἔξηλθε· καὶ ἐγένετο ὥστε νεκ-
 ρῶστε πολλοὺς λέγειν, ὅτι ἀπέθανεν. ²⁵Ο
 Ἰησοῦς κρατήσας αὐτὸν τῆς χειρὸς ἤγαγε
 αὐτόν, καὶ ἀνέστη. ²⁶Καὶ εἰσελθόντα αὐ-
 εἰς αἶκον, οἱ μαθηταὶ αὐτοῦ ἐπηρώτων αὐ-
 κατ' ἰδίαν· Ὅτι ἡμεῖς οὐκ ἠδυστήθημεν
 βαλεῖν αὐτό; ²⁷Καὶ εἶπεν αὐτοῖς· Τοῦτο
 γένος ἐν οὐδενὶ δύναται ἐξελθεῖν, εἰ μὴ
 προσεύχῃ καὶ νηστείᾳ.

²⁸ΚΑΙ ἐπεὶθεν ἐξελθόντες, παρεπορεύοντο
 τῆς Γαλιλαίας· καὶ οὐκ ἤθελεν, ἵνα τις γι-
²⁹νῇ διδάσκει γὰρ τοὺς μαθητὰς αὐτοῦ, καὶ ἔλε-
 γον αὐτοῖς· Ὅτι ὁ υἱὸς τοῦ ἀνθρώπου παραδίδο-
 εἰς χεῖρας ἀνθρώπων, καὶ ἀποκτενοῦσιν αὐτόν,
 καὶ ἀποκτανθεὶς τῇ τρίτῃ ἡμέρᾳ ἀναστήσει.

³²Οἱ δὲ ἡγνόουν τὸ ῥῆμα, καὶ ἐφοβοῦντο αὐτὸν ἐπερωτῆσαι.

³³Καὶ ἦλθεν εἰς Καπερναοῦμ. Καὶ ἐν τῇ οἰκίᾳ γενόμενος ἐπηρώτα αὐτούς· Τί ἐν τῇ ὁδῷ πρὸς ἑαυτοὺς διελογίζεσθε· ³⁴οἱ δὲ ἐσιώπων· πρὸς ἀλλήλους γὰρ διελέχθησαν ἐν τῇ ὁδῷ, τίς μείζων. ³⁵Καὶ καθίσας ἐφώνησε τοὺς δώδεκα, καὶ λέγει αὐτοῖς· Εἴ τις θέλει πρῶτος εἶναι, ἔσται πάντων ἔσχατος, καὶ πάντων διάκονος. ³⁶Καὶ λαβὼν παιδίον ἕστησεν αὐτὸ ἐν μέσῳ αὐτῶν· καὶ ἐναγκαλισάμενος αὐτὸ εἶπεν αὐτοῖς· ³⁷Ὅς ἐὰν ἐν τῶν τοιούτων παιδίων δέξηται ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται· καὶ ὃς ἐὰν ἐμὲ δέξηται, οὐκ ἐμὲ δέχεται, ἀλλὰ τὸν ἀποστείλαντά με. ³⁸Ἀπεκρίθη δὲ αὐτῷ Ἰωάννης, λέγων· Διδάσκαλε, εἶδομέν τινα τῷ ὀνόματί σου ἐκβάλλοντα δαιμόνια, καὶ ἐκωλύσαμεν αὐτὸν, ὅτι οὐκ ἀκολουθεῖ ἡμῖν. ³⁹Ὁ δὲ Ἰησοῦς εἶπε· Μὴ κωλύετε αὐτόν· οὐδεὶς γάρ ἐστιν, ὃς ποιήσῃ δύναμιν ἐπὶ τῷ ὀνόματί μου, καὶ δυνήσεται ταχὺ κακολογῆσαι με. ⁴⁰Ὅς γὰρ οὐκ ἔστι καθ' ὑμῶν, ὑπὲρ ὑμῶν ἐστιν. ⁴¹Ὅς γὰρ ἂν ποτίσῃ ὑμᾶς ποτήριον ὕδατος, ἐν τῷ ὀνόματί μου, ὅτι Χριστοῦ ἐστε, ἀμὴν λέγω ὑμῖν, οὐ

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μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ.
 σκανδαλίσῃ ἕνα τῶν μικρῶν τῷ
 εἰς ἐμὲ, καλὸν ἐστὶν αὐτῷ μᾶλλον
 λίθος μυλικὸς περὶ τὸν τράχηλ
 βέβληται εἰς τὴν θάλασσαν. ⁴³Κ
 αλίζῃ σε ἡ χεὶρ σου, ἀπόκοψον
 σοι ἐστὶ κυλλὸν εἰς τὴν ζωὴν εἰ
 δύο χεῖρας ἔχοντα ἀπελθεῖν εἰς
 εἰς τὸ πῦρ τὸ ἄσβεστον, ⁴⁴ὅπ
 αὐτῶν οὐ τελευτᾷ, καὶ τὸ πῦρ
⁴⁵Καὶ ἐὰν ὁ ποὺς σου σκανδαλίξῃ
 αὐτόν· καλὸν ἐστὶ σοι εἰσελθεῖν
 χωλὸν, ἢ τοὺς δύο πόδας ἔχοντα
 τὴν γέενναν, εἰς τὸ πῦρ τὸ ἄσβε
 σκώληξ αὐτῶν οὐ τελευτᾷ, καὶ
 σβέννυται. ⁴⁷Καὶ ἐὰν ὁ ὀφθαλμ
 δαλίξῃ σε, ἔκβαλε αὐτόν· κα
 μονόφθαλμον εἰσελθεῖν εἰς τὴν
 Θεοῦ, ἢ δύο ὀφθαλμοὺς ἔχοντα
 τὴν γέενναν τοῦ πυρὸς, ⁴⁸ὅπου ὁ
 οὐ τελευτᾷ, καὶ τὸ πῦρ οὐ σβέν
 γὰρ πυρὶ ἀλισθήσεται, καὶ πᾶ
 ἄλισθήσεται. ⁵⁰Καλὸν τὸ ἅλα
 ἅλας ἁιαλον γένηται, ἐν τίνι αἰ
 ἔχετε ἐν ἑαυτοῖς ἅλας, καὶ
 ἀλλήλοις.

CHAP. X. ¹ΚΑΚΕΙΘΕΝ ἀναστὰς ἔρχε-
ται εἰς τὰ ὄρια τῆς Ἰουδαίας, διὰ τοῦ πέραν τοῦ
Ἰορδάνου· καὶ συμπορεύονται πάλιν ὄχλοι πρὸς
αὐτὸν, καὶ, ὡς εἰώθει, πάλιν ἐδίδασκεν αὐτούς.
²Καὶ προσελθόντες Φαρισαῖοι ἐπηρώτησαν
αὐτὸν, εἰ ἔξεστιν ἀνδρὶ γυναῖκα ἀπολύσαι,
πειράζοντες αὐτόν. ³Ὁ δὲ ἀποκριθεὶς εἶπεν
αὐτοῖς· Τί ὑμῖν ἐνετείλατο Μωσῆς; ⁴Οἱ δὲ
εἶπον· Μωσῆς ἐπέτρεψε βιβλίον ἀποστασίου
γράψαι, καὶ ἀπολύσαι. ⁵Καὶ ἀποκριθεὶς ὁ
Ἰησοῦς, εἶπεν αὐτοῖς· Πρὸς τὴν σκληροκαρδίαν
ὑμῶν ἔγραψεν ὑμῖν τὴν ἐντολὴν ταύτην. ⁶Ἀπὸ
δὲ ἀρχῆς κτίσεως ἄρσεν καὶ θῆλυ ἐποίησεν
αὐτούς ὁ Θεός. ⁷Ἐνεκεν τούτου καταλείψει
ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα,
καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα
αὐτοῦ· ⁸καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν·
ὥστε οὐκέτι εἰσὶ δύο, ἀλλὰ μία σὰρξ. ⁹Ὁ οὖν
ὁ Θεὸς συνέζευξεν, ἄνθρωπος μὴ χωριζέτω.
¹⁰Καὶ ἐν τῇ οἰκίᾳ πάλιν οἱ μαθηταὶ αὐτοῦ
περὶ τοῦ αὐτοῦ ἐπηρώτησαν αὐτόν. ¹¹Καὶ
λέγει αὐτοῖς· Ὃς ἐὰν ἀπολύσῃ τὴν γυναῖκα
αὐτοῦ, καὶ γαμήσῃ ἄλλην, μοιχᾶται ἐπ' αὐτήν.
¹²Καὶ ἐὰν γυνὴ ἀπολύσῃ τὸν ἄνδρα αὐτῆς, καὶ
γαμηθῇ ἄλλῳ, μοιχᾶται.



¹³Καὶ προσέφερον αὐτῷ παιδιά, ἵνα ᾄψηται αὐτῶν· οἱ δὲ μαθηταὶ ἐπετίμων τοῖς προσφέρουσιν. ¹⁴Ἰδὼν δὲ ὁ Ἰησοῦς ἠγανάκτησε, καὶ εἶπεν αὐτοῖς· Ἄφετε τὰ παιδιά ἔρχεσθαι πρὸς με· μὴ κωλύετε αὐτά· τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ Θεοῦ. ¹⁵Ἀμὴν λέγω ὑμῖν, ὅς ἐάν μὴ δέξηται τὴν βασιλείαν τοῦ Θεοῦ ὡς παιδίον, οὐ μὴ εἰσέλθῃ εἰς αὐτήν. ¹⁶Καὶ ἐναγκαλισάμενος αὐτὰ, τιθεὶς τὰς χεῖρας ἐπ' αὐτὰ, ὑψόλογει αὐτά.

¹⁷Καὶ ἐκπορευομένου αὐτοῦ εἰς ὁδόν, προσδραμὼν εἰς καὶ γονυπετήσας αὐτὸν ἐπηρώτα αὐτόν· Διδάσκαλε ἀγαθὲ, τί ποιήσω, ἵνα ζῶν αἰώνιον κληρονομήσω; ¹⁸Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ· Τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθός, εἰ μὴ εἰς ὁ Θεός. ¹⁹Τὰς ἐντολάς οἶδας· Μὴ μοιχεύσης· Μὴ φονεύσης· Μὴ κλέψῃς· Μὴ ψευδομαρτυρήσης· Μὴ ἀποστερήσης· Τίμα τὸν πατέρα σου καὶ τὴν μητέρα. ²⁰Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτῷ· Διδάσκαλε, ταῦτα πάντα ἐφυλαξάμην ἐκ νεότητός μου. ²¹Ὁ δὲ Ἰησοῦς ἐμβλέψας αὐτῷ, ἠγάπησεν αὐτόν, καὶ εἶπεν αὐτῷ· Ἐν σοὶ ὑστερεῖ· ὕπαγε, ὅσα ἔχεις πώλησον, καὶ δὸς τοῖς πτωχοῖς, καὶ ἔξεις θησαυρὸν ἐν οὐρανῷ·

καὶ δεῦρο, ἀκολουθεῖ μοι, ἄρας τὸν σταυρόν.
²² Ὁ δὲ στυγνάσας ἐπὶ τῷ λόγῳ ἀπῆλθε
 λυπούμενος· ἦν γὰρ ἔχων κτήματα πολλά.
²³ Καὶ περιβλεψάμενος ὁ Ἰησοῦς λέγει τοῖς
 μαθηταῖς αὐτοῦ· Πῶς δυσκόλως οἱ τὰ χρή-
 ματα ἔχοντες εἰς τὴν βασιλείαν τοῦ Θεοῦ
 εἰσελεύσονται. ²⁴ Οἱ δὲ μαθηταὶ ἐθαμβοῦντο
 ἐπὶ τοῖς λόγοις αὐτοῦ. Ὁ δὲ Ἰησοῦς πάλιν
 ἀποκριθεὶς λέγει αὐτοῖς· Τέκνα, πῶς δύσκολ-
 ον ἔστι τοὺς πεποιθότας ἐπὶ τοῖς χρήμασιν
 εἰς τὴν βασιλείαν τοῦ Θεοῦ εἰσελθεῖν. ²⁵ Εὐ-
 κοπώτερόν ἐστι κάμηλον διὰ τῆς τρυμαλιᾶς
 τῆς ῥαφίδος διελθεῖν, ἢ πλούσιον εἰς τὴν βασιλ-
 εῖαν τοῦ Θεοῦ εἰσελθεῖν. ²⁶ Οἱ δὲ περισσῶς
 ἐξεπλήσσοντο, λέγοντες πρὸς ἑαυτούς· Καὶ
 τίς δύναται σωθῆναι; ²⁷ Εμβλέψας δὲ αὐτοῖς
 ὁ Ἰησοῦς λέγει· Παρὰ ἀνθρώποις ἀδύνατον,
 ἀλλ' οὐ παρὰ τῷ Θεῷ· πάντα γὰρ δυνατὰ ἔστι
 παρὰ τῷ Θεῷ. ²⁸ Ἦρξατο ὁ Πέτρος λέγειν
 αὐτῷ· Ἰδού, ἡμεῖς ἀφήκαμεν πάντα, καὶ ἠκολου-
 θήσαμέν σοι. ²⁹ Ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν·
 Ἀμὴν λέγω ὑμῖν, οὐδεὶς ἔστιν, ὃς ἀφήκεν οἰκίαν,
 ἢ ἀδελφούς, ἢ ἀδελφάς, ἢ πατέρα, ἢ μητέρα,
 ἢ γυναῖκα, ἢ τέκνα, ἢ ἀγροὺς, ἕνεκεν ἐμοῦ καὶ
 ἕνεκεν τοῦ εὐαγγελίου, ³⁰ ἐὰν μὴ λάβῃ ἑκα-

τονταπλασίονα νῦν ἐν τῷ καιρῷ τούτῳ, οἰκίας, καὶ ἀδελφούς, καὶ ἀδελφάς, καὶ μητέρας, καὶ τέκνα, καὶ ἀγρούς, μετὰ διωγμῶν, καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ζῶην αἰώνιον. ³¹ Πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι· καὶ ἔσχατοι, πρῶτοι.

³² ἮΣΑΝ δὲ ἐν τῇ ὁδῷ ἀναβαίνοντες εἰς Ἱεροσόλυμα· καὶ ἦν προάγων αὐτοὺς ὁ Ἰησοῦς, καὶ ἔθαμβοῦντο, καὶ ἀκολουθοῦντες ἐφοβοῦντο. Καὶ παραλαβὼν πάλιν τοὺς δώδεκα, ἤρξατο αὐτοῖς λέγειν τὰ μέλλοντα αὐτῷ συμβαίνειν· ³³ Ὅτι, ἰδοὺ, ἀναβαίνομεν εἰς Ἱεροσόλυμα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδοθήσεται τοῖς ἀρχιερεῦσι καὶ τοῖς γραμματεῦσι, καὶ κατακρινοῦσιν αὐτὸν θανάτῳ, καὶ παραδώσουσιν αὐτὸν τοῖς ἔθνεσι· ³⁴ καὶ ἐμπαίξουσιν αὐτῷ, καὶ μαστιγώσουσιν αὐτὸν, καὶ ἐμπτύσουσιν αὐτῷ, καὶ ἀποκτενοῦσιν αὐτόν· καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται.

³⁵ Καὶ προσπορεύονται αὐτῷ Ἰάκωβος καὶ Ἰωάννης οἱ υἱοὶ Ζεβεδαίου, λέγοντες· Διδάσκαλε, θέλομεν ἵνα ὡς ἐὰν αἰτήσωμεν, ποιήσης ἡμῖν. ³⁶ Ὁ δὲ εἶπεν αὐτοῖς· Τί θέλετε ποιῆσαί με ὑμῖν; ³⁷ Οἱ δὲ εἶπον αὐτῷ· Δὸς ἡμῖν, ἵνα εἰς ἐκ δεξιῶν σου, καὶ εἰς ἐξ εὐωνύμων σου καθίσωμεν ἐν τῇ δόξῃ σου. ³⁸ Ὁ δὲ Ἰησοῦς

εἶπεν αὐτοῖς· Οὐκ οἶδατε τί αἰτεῖσθε. Δύνασθε
 πιεῖν τὸ ποτήριον, ὃ ἐγὼ πίνω, καὶ τὸ βάπτισ-
 μα, ὃ ἐγὼ βαπτίζομαι, βαπτισθῆναι; ³⁹Οἱ
 δὲ εἶπον αὐτῷ· Δυνάμεθα. Ὁ δὲ Ἰησοῦς
 εἶπεν αὐτοῖς· Τὸ μὲν ποτήριον, ὃ ἐγὼ πίνω,
 πίεσθε· καὶ τὸ βάπτισμα, ὃ ἐγὼ βαπτίζομαι,
 βαπτισθήσεσθε· ⁴⁰τὸ δὲ καθίσαι ἐκ δεξιῶν
 μου καὶ ἐξ ἐκωνύμων οὐκ ἔστιν ἐμὸν δοῦναι,
 ἀλλ' οἷς ἡτοίμασται. ⁴¹Καὶ ἀκούσαντες οἱ
 δέκα ἤρξαντο ἀγανακτεῖν περὶ Ἰακώβου καὶ
 Ἰωάννου. ⁴²Ὁ δὲ Ἰησοῦς προσκαλεσά-
 μενος αὐτοὺς λέγει αὐτοῖς· Οἶδατε, ὅτι οἱ
 δοκοῦντες ἄρχειν τῶν ἐθνῶν, κατακυριεύουσιν
 αὐτῶν, καὶ οἱ μεγάλοι αὐτῶν κατεξουσιάζουσιν
 αὐτῶν. ⁴³Οὐχ οὕτω δὲ ἔσται ἐν ὑμῖν· ἀλλ'
 ὅς ἐάν θέλῃ γενέσθαι μέγας ἐν ὑμῖν, ἔσται ὑμῶν
 διάκονος. ⁴⁴Καὶ ὅς ἐάν θέλῃ ὑμῶν γενέσθαι
 πρῶτος, ἔσται πάντων δούλος. ⁴⁵Καὶ γὰρ
 ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθε διακονηθῆναι,
 ἀλλὰ διακονῆσαι, καὶ δοῦναι τὴν ψυχὴν αὐτοῦ
 λύτρον ἀντὶ πολλῶν.

⁴⁶Καὶ ἔρχονται εἰς Ἱεριχὼ· καὶ εκπορευο-
 μένου αὐτοῦ ἀπὸ Ἱεριχῶ, καὶ τῶν μαθητῶν
 αὐτοῦ, καὶ ὄχλου ἱκανοῦ, υἱὸς Τιμαίου, Βαρτί-
 μαιος ὁ τυφλὸς, ἐκάθητο παρὰ τὴν ὁδὸν

CHAPTER XI.

προσαιοῶν. ⁴⁷Καὶ ἀκούσας ὅτι Ἰησοῦς Ναζωραῖός ἐστιν, ἤρξατο κράζειν καὶ ἰ
 Ὁ υἱὸς Δαβὶδ, Ἰησοῦ, ἐλέησόν με.
 ἐπετίμων αὐτῷ πολλοὶ, ἵνα σιωπήσῃ·
 πολλῷ μᾶλλον ἔκραξεν· Τίς Δαβὶδ, εἰ
 με. ⁴⁸Καὶ στὰς ὁ Ἰησοῦς εἶπεν αὐτὸν
 θῆναι· καὶ φωνοῦσι τὸν τυφλόν, λα
 αὐτῷ· Θάρσει, ἔγεραι· φωνεῖ σε. ⁴⁹
 ἀποβαλὼν τὸ ἱμάτιον αὐτοῦ, ἀναστὰς
 πρὸς τὸν Ἰησοῦν. ⁵¹Καὶ ἀποκριθεὶς
 αὐτῷ ὁ Ἰησοῦς· Τί θέλεις ποιήσω σοι;
 τυφλὸς εἶπεν αὐτῷ· Ῥαββουνί, ἵνα ἀναβ
⁵²Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ· Ὑπαγε, ἡ
 σου σέσωκέ σε. Καὶ εὐθέως ἀνέβλεψ
 ἠκολούθει αὐτῷ ἐν τῇ ὁδῷ.

CHAP. XI. ¹ΚΑΙ ὅτε ἐγγίζουσ
 Ἱερουσαλήμ, εἰς Βηθφαγὴ καὶ Βηθ
 πρὸς τὸ ὄρος τῶν ἐλαιῶν, ἀποστέλλ
 τῶν μαθητῶν αὐτοῦ, ²καὶ λέγει αὐτοῖς·
 εἰτε εἰς τὴν κώμην τὴν κατέναντι ὑμῶν
 εὐθέως εἰσπορευόμενοι εἰς αὐτὴν εὐ
 πῶλον δεδεμένον, ἐφ' ὃν οὐδεὶς ἀνθ
 κεκάθικε· λύσαντες αὐτὸν ἀγάγετε. ³Κ
 τις ὑμῖν εἶπη· Τί ποιεῖτε τοῦτο; εἶπατε
 ὁ Κύριος αὐτοῦ χρειαν ἔχει, καὶ εὐθέως

ἀποστέλλει ὧδε. ⁴ Ἀπῆλθον δὲ, καὶ εὗρον
 πῶλον δεδεμένον πρὸς τὴν θύραν ἔξω ἐπὶ τοῦ
 ἀμφοδου, καὶ λύουσιν αὐτόν. ⁵ Καὶ τινες τῶν
 ἐκεῖ ἐστηκότων ἔλεγον αὐτοῖς· Τί ποιεῖτε
 λύοντες τὸν πῶλον; ⁶ Οἱ δὲ εἶπον αὐτοῖς
 καθὼς ἐνετείλατο ὁ Ἰησοῦς· καὶ ἀφῆκαν
 αὐτούς. ⁷ Καὶ ἤγαγον τὸν πῶλον πρὸς τὸν
 Ἰησοῦν, καὶ ἐπιβάλλουσιν αὐτῷ τὰ ἱμάτια
 αὐτῶν· καὶ ἐκάθισεν ἐπ' αὐτῷ. ⁸ Πολλοὶ δὲ
 τὰ ἱμάτια αὐτῶν ἔστρωσαν εἰς τὴν ὁδόν· ἄλλοι
 δὲ στοιβάδας ἔκοπτον ἐκ τῶν δένδρων, καὶ
 ἐστρώννουν εἰς τὴν ὁδόν. ⁹ Καὶ οἱ προάγοντες
 καὶ οἱ ἀκολουθοῦντες ἔκραζον, λέγοντες· Ὁ-
 σαννὰ, εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι
 Κυρίου· ¹⁰ εὐλογημένη ἡ ἐρχομένη βασιλεία
 τοῦ πατρὸς ἡμῶν Δαβίδ· Ὁσαννὰ ἐν τοῖς
 ὑψίστοις. ¹¹ Καὶ εἰσῆλθεν εἰς Ἱεροσόλυμα ὁ
 Ἰησοῦς καὶ εἰς τὸ ἱερόν· καὶ περιβλεψάμενος
 πάντα, ὁψίας ἤδη οὔσης τῆς ὥρας, ἐξῆλθεν
 εἰς Βηθανίαν μετὰ τῶν δώδεκα. ¹² Καὶ τῇ
 ἐπαύριον, ἐξελθόντων αὐτῶν ἀπὸ Βηθανίας,
 ἐπείνασε. ¹³ Καὶ ἰδὼν συκὴν μακρόθεν, ἔχου-
 σαν φύλλα, ἦλθεν, εἰ ἄρα εὕρησει τι ἐν αὐτῇ·
 καὶ ἐλθὼν ἐπ' αὐτὴν οὐδὲν εὗρεν εἰ μὴ φύλλα·
 οὐ γὰρ ἦν καιρὸς σύκων. ¹⁴ Καὶ ἀποκριθεὶς

CHAPTER XI.

εἶπεν αὐτῇ· Μηκέτι ἐκ σοῦ
μηδεὶς καρπὸν φάγοι. Καὶ ἤκει
αὐτοῦ. ¹⁵Καὶ ἔρχονται εἰς Ἱερ
εἰσελθὼν εἰς τὸ ἱερὸν ἤρξατο
πωλοῦντας καὶ ἀγοράζοντας ἐν τ
τραπέζας τῶν κολλυβιστῶν, κα
τῶν πωλούντων τὰς περιστεράς
¹⁶καὶ οὐκ ἤφιεν ἵνα τις διενέη
τοῦ ἱεροῦ. ¹⁷Καὶ ἐδίδασκε, λέγ
γέγραπται· Ὅτι ὁ οἶκός μου οἱ
κληθήσεται πᾶσι τοῖς ἔθνεσιν
ἐποιήσατε αὐτὸν σπηλαιον λ
ἤκουσαν οἱ γραμματεῖς καὶ οἱ
ἐξήτουν πῶς αὐτὸν ἀπολέσουσιν
γὰρ αὐτόν· ὅτι πᾶς ὁ ὄχλος ἐξ
τῇ διδαχῇ αὐτοῦ. ¹⁸Καὶ ὅτε
ἐξεπορεύετο ἔξω τῆς πόλεως.
παραπορευόμενοι εἶδον τὴν συκὴν
ἐκ ῥιζῶν. ²¹Καὶ ἀναμνησθεὶς
αὐτῷ· Ῥαββὶ, ἴδε ἡ συκὴ,
ἐξήρανται. ²²Καὶ ἀποκριθεὶς
αὐτοῖς· Ἔχετε πίστιν Θεοῦ.
λέγω ὑμῖν, ὅτι ὃς ἂν εἴπῃ τ
Ἄρθητι, καὶ βλήθητι εἰς τὴν θ
μὴ διακριθῇ ἐν τῇ καρδίᾳ αὐτοῦ.

εύση ὅτι ἃ λέγει γίνεται· ἔσται αὐτῷ· ὃ ἐὰν εἴπῃ. ²⁴ Διὰ τοῦτο λέγω ὑμῖν, πάντα ὅσα ἂν προσευχόμενοι αἰτεῖσθε, πιστεύετε ὅτι λαμβάνετε, καὶ ἔσται ὑμῖν. ²⁵ Καὶ ὅταν στήκητε προσευχόμενοι, ἀφίετε, εἴ τι ἔχετε κατὰ τινος· ἵνα καὶ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφῇ ὑμῖν τὰ παραπτώματα ὑμῶν. ²⁶ Εἰ δὲ ὑμεῖς οὐκ ἀφίετε, οὐδὲ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφήσει τὰ παραπτώματα ὑμῶν.

²⁷ ΚΑΙ ἔρχονται πάλιν εἰς Ἱεροσόλυμα· καὶ ἐν τῷ ἱερῷ περιπατοῦντος αὐτοῦ, ἔρχονται πρὸς αὐτὸν οἱ ἀρχιερεῖς, καὶ οἱ γραμματεῖς, καὶ οἱ πρεσβύτεροι, ²⁸ καὶ λέγουσιν αὐτῷ· Ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; καὶ τίς σοι τὴν ἐξουσίαν ταύτην ἔδωκεν, ἵνα ταῦτα ποιῇς; ²⁹ Ὁ δὲ Ἰησοῦς ἀποκριθεὶς εἶπεν αὐτοῖς· Ἐπερωτήσω ὑμᾶς κἀγὼ ἓνα λόγον· καὶ ἀποκρίθητέ μοι, καὶ ἐρῶ ὑμῖν, ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ· ³⁰ Τὸ βάπτισμα Ἰωάννου ἐξ οὐρανοῦ ἦν, ἢ ἐξ ἀνθρώπων; ἀποκρίθητέ μοι. ³¹ Καὶ ἐλογίζοντο πρὸς ἑαυτοὺς, λέγοντες· Ἐὰν εἴπωμεν, Ἐξ οὐρανοῦ· ἐρεῖ, Διατί οὖν οὐκ ἐπιστεύσατε αὐτῷ; ³² Ἀλλ' ἐὰν εἴπωμεν, Ἐξ ἀνθρώπων· ἐφοβούντο τὸν λαόν· ἅπαντες γὰρ εἶχον τὸν Ἰωάννην, ὅτι

CHAPTER XII.

ὄντως προφήτης ἦν. ³³Καὶ λέγουσι τῷ Ἰησοῦ· Οὐκ οἶδα Ἰησοῦς ἀποκριθεὶς λέγει αὐτοῖ· λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα

CHAP. XII. ¹Καὶ ἤρξατο αἰβολαῖς λέγειν. Ἀμπελῶνα ἐφύτεος, καὶ περιέθηκε φραγμὸν, καὶ λήνιον, καὶ ὠκοδόμησε πύργον, αὐτὸν γεωργοῖς· καὶ ἀπεδήμησε στείλει πρὸς τοὺς γεωργοὺς τῷ ἵνα παρὰ τῶν γεωργῶν λάβῃ ἀπὸ τοῦ ἀμπελῶνος. ³Οἱ δὲ λαβόντες καὶ ἀπέστειλαν κενόν. ⁴Καὶ πάλιν πρὸς αὐτοὺς ἄλλον δοῦλον· καὶ βολήσαντες ἐκεφαλαίωσαν, καὶ ἠτιμωμένον. ⁵Καὶ ἄλλον ἀπέστειλόν· ἀπέκτειναν· καὶ πολλοὺς ἄλλο δέροντες, τοὺς δὲ ἀποκτείνοντες. υἱὸν ἔχων, ἀγαπητὸν αὐτοῦ, αὐτὸν πρὸς αὐτοὺς ἔσχατον, ἐντραπήσονται τὸν υἱόν μου. γεωργοὶ εἶπον πρὸς ἑαυτούς· Ὁ κληρονόμος· δεῦτε, ἀποκτείνωμεν αὐτόν· ἵνα ἡμεῖς κληρονομήσωμεν. ⁸Κ

αὐτὸν, ἀπέκτειναν, καὶ ἐξέβαλον ἔξω τοῦ ἀμπελῶνος. ⁹Τί οὖν ποιήσει ὁ κύριος τοῦ ἀμπελῶνος; Ἐλεύσεται καὶ ἀπολέσει τοὺς γεωργούς, καὶ δώσει τὸν ἀμπελῶνα ἄλλοις. ¹⁰Οὐδὲ τὴν γραφὴν ταύτην ἀνέγνωτε; Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας. ¹¹Παρὰ Κυρίου ἐγένετο αὕτη, καὶ ἔστι θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν. ¹²Καὶ ἐζήτουν αὐτὸν κρατῆσαι, καὶ ἐφοβήθησαν τὸν ὄχλον· ἔγνωσαν γὰρ, ὅτι πρὸς αὐτοὺς τὴν παραβολὴν εἶπε· καὶ ἀφέντες αὐτὸν ἀπῆλθον.

¹³ΚΑΙ ἀποστέλλουσι πρὸς αὐτὸν τινὰς τῶν Φαρισαίων καὶ τῶν Ἑρωδιανῶν, ἵνα αὐτὸν ἀγρεύσωσι λόγῳ. ¹⁴Οἱ δὲ ἐλθόντες λέγουσιν αὐτῷ· Διδάσκαλε, οἶδαμεν ὅτι ἀληθὴς εἶ, καὶ οὐ μέλει σοι περὶ οὐδενός· οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων, ἀλλ' ἐπ' ἀληθείας τὴν ὁδὸν τοῦ Θεοῦ διδάσκεις. Ἐξεστὶ κῆνσον Καίσαρι δοῦναι, ἢ οὐ; δῶμεν, ἢ μὴ δῶμεν; ¹⁵Ο δὲ εἰδὼς αὐτῶν τὴν ὑπόκρισιν, εἶπεν αὐτοῖς· Τί με πειράζετε; φέρετέ μοι δηνάριον, ἵνα ἴδω. ¹⁶Οἱ δὲ ἤνεγκαν. Καὶ λέγει αὐτοῖς· Τίνος ἡ εἰκὼν αὕτη, καὶ ἡ ἐπιγραφή; οἱ δὲ εἶπον αὐτῷ· Καίσαρος. ¹⁷Καὶ ἀποκριθεὶς ὁ

CHAPTER XII.

Ἰησοῦς εἶπεν αὐτοῖς· Ἀπόδοτε
 Καίσαρι, καὶ τὰ τοῦ Θεοῦ τῷ
 ἐθαύμασαν ἐπ' αὐτῷ. ¹⁸ Καὶ ἔρχο-
 αῖοι πρὸς αὐτὸν, οἵτινες λέγουσιν
 μὴ εἶναι· καὶ ἐπηρώτησαν αὐ-
¹⁹ Διδάσκαλε, Μωσὴς ἔγραψεν
 τινος ἀδελφὸς ἀποθάνη, καὶ κατα-
 καὶ τέκνα μὴ ἀφῇ, ἵνα λάβῃ ὁ
 τὴν γυναῖκα αὐτοῦ, καὶ ἔξανα-
 τῷ ἀδελφῷ αὐτοῦ. ²⁰ Ἐπτά ἀδελ-
 ὁ πρῶτος ἔλαβε γυναῖκα, καὶ ἀπ-
 ἀφῆκε σπέρμα. ²¹ Καὶ ὁ δεῦτερος
 καὶ ἀπέθανε, καὶ οὐδὲ αὐτὸς ἀ-
 καὶ ὁ τρίτος ὡσαύτως. ²² Καὶ ἔ-
 ἑπτὰ, καὶ οὐκ ἀφῆκαν σπέρμα· ἐ-
 ἀπέθανε καὶ ἡ γυνή. ²³ Ἐν τῇ ο-
 ὅταν ἀναστῶσι, τίνος αὐτῶν ἔστι
 ἑπτὰ ἔσχον αὐτὴν γυναῖκα. ²⁴
 ὁ Ἰησοῦς εἶπεν αὐτοῖς· Οὐ δύ-
 αῖσθε, μὴ εἰδότες τὰς γραφὰς
 δύναμιν τοῦ Θεοῦ; ²⁵ Ὅταν
 ἀναστῶσιν, οὔτε γαμοῦσιν, οὔτε
 ἀλλ' εἰσὶν ὡς ἄγγελοι ἐν τοῖς οὐ-
 δὲ τῶν νεκρῶν, ὅτι ἐγείρονται,

ἐν τῇ βίβλῳ Μωσέως, ἐπὶ τοῦ βάρτου ὡς εἶπεν αὐτῷ ὁ Θεὸς, λέγων· Ἐγὼ ὁ Θεὸς Ἀβραάμ, καὶ ὁ Θεὸς Ἰσαὰκ, καὶ ὁ Θεὸς Ἰακώβ; ²⁷Οὐκ ἔστιν ὁ Θεὸς νεκρῶν, ἀλλὰ ζώντων· ὑμεῖς οὖν πολὺ πλανᾶσθε. ²⁸Καὶ προσελθὼν εἰς τῶν γραμματέων, ἀκούσας αὐτῶν συζητούντων, εἰδὼς ὅτι καλῶς αὐτοῖς ἀπεκρίθη, ἐπηρώτησεν αὐτόν· Ποία ἐστὶ πρώτη πάντων ἐντολή; ²⁹Ὁ δὲ Ἰησοῦς ἀπεκρίθη αὐτῷ· Ὅτι πρώτη πάντων ἐντολή· Ἄκουε, Ἰσραὴλ· Κύριος, ὁ Θεὸς ἡμῶν, Κύριος εἰς ἐστὶ· ³⁰καὶ ἀγαπήσεις Κύριον τὸν Θεόν σου ἐξ ὅλης τῆς καρδίας σου, καὶ ἐξ ὅλης τῆς ψυχῆς σου, καὶ ἐξ ὅλης τῆς διανοίας σου, καὶ ἐξ ὅλης τῆς ἰσχύος σου· αὕτη πρώτη ἐντολή. ³¹Καὶ δευτέρα ὁμοία, αὕτη· Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν. Μείζων τούτων ἄλλη ἐντολή οὐκ ἔστι. ³²Καὶ εἶπεν αὐτῷ ὁ γραμματεὺς· Καλῶς, διδάσκαλε, ἐπ' ἀληθείας εἶπας, ὅτι εἰς ἐστὶ, καὶ οὐκ ἔστιν ἄλλος πλην αὐτοῦ. ³³Καὶ τὸ ἀγαπᾶν αὐτὸν ἐξ ὅλης τῆς καρδίας, καὶ ἐξ ὅλης τῆς συνέσεως, καὶ ἐξ ὅλης τῆς ψυχῆς, καὶ ἐξ ὅλης τῆς ἰσχύος, καὶ τὸ ἀγαπᾶν τὸν πλησίον ὡς ἑαυτόν, πλεῖον ἐστὶ πάντων τῶν ὀλοκαυτωμάτων καὶ θυσιῶν.

³⁴Καὶ ὁ Ἰησοῦς ἰδὼν αὐτὸν, ὅτι νουνεχῶς ἀπεκρίθη, εἶπεν αὐτῷ· Οὐ μακρὰν εἰ ἀπὸ τῆς βασιλείας τοῦ Θεοῦ. Καὶ οὐδεὶς οὐκέτι ἐτόλμα αὐτὸν ἐπερωτῆσαι.

³⁵ΚΑΙ ἀποκριθεὶς ὁ Ἰησοῦς ἔλεγε, διδάσκων ἐν τῷ ἱερῷ· Πῶς λέγουσιν οἱ γραμματεῖς, ὅτι ὁ Χριστὸς υἱὸς ἐστὶ Δαβὶδ; ³⁶Αὐτὸς γὰρ Δαβὶδ εἶπεν ἐν Πνεύματι ἁγίῳ· Λέγει ὁ Κύριος τῷ Κυρίῳ μου· Κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου. ³⁷Αὐτὸς οὖν Δαβὶδ λέγει αὐτὸν Κύριον· καὶ πόθεν υἱὸς αὐτοῦ ἐστι; Καὶ ὁ πολὺς ὄχλος ἤκουεν αὐτοῦ ἡδέως. ³⁸Καὶ ἔλεγεν αὐτοῖς ἐν τῇ διδαχῇ αὐτοῦ· Βλέπετε ἀπὸ τῶν γραμματέων, τῶν θελόντων ἐν στολαῖς περιπατεῖν, καὶ ἄσπασμους ἐν ταῖς ἀγοραῖς, ³⁹καὶ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς, καὶ πρωτοκλισίας ἐν τοῖς δείπνοις· ⁴⁰οἱ κατεσθιόντες τὰς οἰκίας τῶν χηρῶν, καὶ προφάσει μακρὰ προσευχόμενοι· οὗτοι λήψονται περισσότερον κρίμα.

⁴¹Καὶ καθίσας ὁ Ἰησοῦς κατέναντι τοῦ γαζοφυλακίου ἐθεώρει πῶς ὁ ὄχλος βάλλει χαλκὸν εἰς τὸ γαζοφυλάκιον· καὶ πολλοὶ

πλούσιοι ἔβαλλον πολλά. ⁴²Καὶ ἐλθοῦσα μία χήρα πτωχή ἔβαλε λεπτὰ δύο, ὃ ἐστὶ κοδράντης. ⁴³Καὶ προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ εἶπεν αὐτοῖς· Ἀμὴν λέγω ὑμῖν, ὅτι ἡ χήρα αὕτη ἢ πτωχή πλείον πάντων βέβληκε τῶν βαλόντων εἰς τὸ γαζοφυλάκιον. ⁴⁴Πάντες γὰρ ἐκ τοῦ περισσεύοντος αὐτοῖς ἔβαλον· αὕτη δὲ ἐκ τῆς ὑστερήσεως αὐτῆς πάντα ὅσα εἶχεν ἔβαλεν, ὅλον τὸν βίον αὐτῆς.

CHAP. XIII. ¹Καὶ ἐκπορευομένου αὐτοῦ ἐκ τοῦ ἱεροῦ λέγει αὐτῷ εἰς τῶν μαθητῶν αὐτοῦ· Διδάσκαλε, ἴδε ποταποὶ λίθοι, καὶ ποταπαὶ οἰκοδομαί. ²Καὶ ὁ Ἰησοῦς ἀποκριθεὶς εἶπεν αὐτῷ· Βλέπεις ταύτας τὰς μεγάλας οἰκοδομάς ; οὐ μὴ ἀφεθῇ λίθος ἐπὶ λίθῳ, ὃς οὐ μὴ καταλυθῇ. ³Καὶ καθημένου αὐτοῦ εἰς τὸ ὄρος τῶν ἑλαιῶν κατέναντι τοῦ ἱεροῦ ἐπηρώτων αὐτὸν κατ' ἰδίαν Πέτρος καὶ Ἰάκωβος καὶ Ἰωάννης καὶ Ἀνδρέας· ⁴Εἶπὲ ἡμῖν, πότε ταῦτα ἔσται, καὶ τί τὸ σημεῖον, ὅταν μέλλῃ πάντα ταῦτα συντελεῖσθαι ; ⁵Ὁ δὲ Ἰησοῦς ἀποκριθεὶς αὐτοῖς, ἤρξατο λέγειν· Βλέπετε μὴ τις ὑμᾶς πλανήσῃ. ⁶Πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου, λέγοντες· Ὅτι ἐγὼ εἰμι· καὶ

CHAPTER XIII

πολλοὺς πλανήσουσιν. Ὅτα πολέμους καὶ ἀκοὰς πολέμων, μὴ γὰρ γενέσθαι· ἀλλ' οὐπω τὸ τέλος γὰρ ἔθνος ἐπὶ ἔθνος, καὶ βασιλείαν· καὶ ἔσονται σεισμοὶ καὶ ἔσονται λιμοὶ καὶ ταραχαὶ τῶν ταῦτα. Βλέπετε δὲ παραδώσουσι γὰρ ὑμᾶς εἰς συναναγωγὰς δαρήσεσθε, καὶ ἐπὶ βασιλέων σταθήσεσθε ἕνεκεν τυρίου αὐτοῖς. ¹⁰Καὶ εἰς πάντι πρῶτον κηρυχθῆναι τὸ εὐαγγέλιον ἄγωσιν ὑμᾶς παραδιδόντες, μὴ γὰρ λαλήσητε, μηδὲ μελετᾶτε· ἀλλ' ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ, τοῦτο λέγετε ὑμεῖς οἱ λαλοῦντες, ἀλλὰ ἅγιον. ¹²Παραδώσει δὲ ἀδελφὸν θάνατον, καὶ πατὴρ τέκνον· καὶ ἐκ τέκνα ἐπὶ γονεῖς καὶ θανατώσονται. ¹³Καὶ ἔσεσθε μισούμενοι ὑπὸ τοῦ ὀνόματός μου· ὁ δὲ ὑπομείνας εἰς τέλος ἔσται.

¹⁴ὍΤΑΝ δὲ ἴδῃτε τὸ βδέλυγμα ἵστησθαι ὅπου οὐ δεῖ (ὁ



νοείτω·) τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη· ¹⁵ὁ δὲ ἐπὶ τοῦ δώματος μὴ καταβάτω εἰς τὴν οἰκίαν, μηδὲ εἰσελθέτω ἄραι τι ἐκ τῆς οἰκίας αὐτοῦ· ¹⁶καὶ ὁ εἰς τὸν ἀγρὸν ὢν, μὴ ἐπιστρεψάτω εἰς τὰ ὀπίσω ἄραι τὸ ἱμάτιον αὐτοῦ. ¹⁷Οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις. ¹⁸Προσεύχεσθε δὲ, ἵνα μὴ γένηται ἡ φυγὴ ὑμῶν χειμῶνος· ¹⁹ἔσονται γὰρ αἱ ἡμέραι ἐκεῖναι θλίψις, οἷα οὐ γέγονε τοιαύτη ἀπ' ἀρχῆς κτίσεως, ἧς ἔκτισεν ὁ Θεὸς, ἕως τοῦ νῦν, καὶ οὐ μὴ γένηται. ²⁰Καὶ εἰ μὴ Κύριος ἐκολόβωσε τὰς ἡμέρας, οὐκ ἂν ἐσώθη πᾶσα σὰρξ· ἀλλὰ διὰ τοὺς ἐκλεκτοὺς, οὓς ἐξελέξατο, ἐκολόβωσε τὰς ἡμέρας. ²¹Καὶ τότε ἐάν τις ὑμῖν εἴπῃ· Ἰδοὺ, ὧδε ὁ Χριστός· ἢ, Ἰδοὺ, ἐκεῖ· μὴ πιστεύετε. ²²Ἐγερθήσονται γὰρ ψευδόχριστοι καὶ ψευδοπροφήται· καὶ δώσουσι σημεῖα καὶ τέρατα, πρὸς τὸ ἀποπλανᾶν, εἰ δυνατὸν, καὶ τοὺς ἐκλεκτούς. ²³ὑμεῖς δὲ βλέπετε· Ἰδοὺ, προεῖρηκα ὑμῖν πάντα. ²⁴Ἀλλ' ἐν ἐκείναις ταῖς ἡμέραις μετὰ τὴν θλίψιν ἐκείνην, ὁ ἥλιος σκοτισθήσεται, καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς· ²⁵καὶ οἱ ἀστέρες τοῦ οὐρανοῦ



ἔσονται ἐκπίπτοντες, καὶ αἱ δυνάμεις, αἱ ἐν τοῖς οὐρανοῖς, σαλευθήσονται. ²⁶ Καὶ τότε ὄψοντι τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν νεφέλᾳ, μετὰ δυνάμεως πολλῆς καὶ δόξης. ²⁷ Καὶ τότε ἀποστελεῖ τοὺς ἁγγέλους αὐτοῦ, καὶ ἐπισυνάξει τοὺς ἐκλεκτοὺς αὐτοῦ ἐκ τῶν τεσσάρων ἀνέμων, ἀπ' ἄκρου γῆς ἕως ἄκρου οὐρανοῦ. ²⁸ Ἀπὸ δὲ τῆς συκῆς μάθετε τὴν παραβολήν· ὅσα αὐτῆς ἤδη ὁ κλάδος ἀπαλὸς γίνηται, καὶ ἐκφύτῃ τὰ φύλλα, γινώσκετε ὅτι ἐγγὺς τὸ θέρος ἐστί· ²⁹ Οὕτω καὶ ὑμεῖς, ὅταν ταῦτα ἴδῃτε γινόμενα, γινώσκετε ὅτι ἐγγὺς ἐστὶν ἐπὶ θύραις. ³⁰ Ἀμὴ λέγω ὑμῖν, ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη, μέχρις οὗ πάντα ταῦτα γένηται. ³¹ Ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσεται· οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσι. ³² Περὶ δὲ τῆς ἡμέρας ἐκείνης καὶ τῆς ὥρας οὐδεὶς οἶδεν, οὐδὲ οἱ ἁγγελοὶ οἱ ἐν οὐρανῷ, οὐδὲ ὁ υἱὸς, εἰ μὴ ὁ πατήρ. ³³ Βλέπετε ἀγρυπνεῖτε, καὶ προσεύχεσθε· οὐκ οἴδατε γὰρ πότε ὁ καιρὸς ἐστίν. ³⁴ Ὡς ἄνθρωπος ἀπόδημος ἀφείς τὴν οἰκίαν αὐτοῦ, καὶ δοὺς τοῖς δούλοις αὐτοῦ τὴν ἐξουσίαν, καὶ ἐκάστην τὸ ἔργον αὐτοῦ, καὶ τῷ θυρωρῷ ἐνετείλατο ἵνα γρηγορή· ³⁵ Γρηγορεῖτε οὖν· οὐκ οἴδατε γὰρ πότε ὁ κύριος

τῆς οἰκίας ἔρχεται, ὃψὲ, ἡ μεσονυκτίου, ἡ ἀλεκτοροφωνίας, ἡ πρώτῃ· ³⁶μὴ, ἐλθὼν ἐξαίφνης εὖρη ὑμᾶς καθεύδοντας. ³⁷Ἄ δὲ ὑμῖν λέγω, πᾶσι λέγω· Γρηγορεῖτε.

CHAP. XIV. ¹ἮΝ δὲ τὸ πάσχα καὶ τὰ ἄζυμα μετὰ δύο ἡμέρας· καὶ ἐζήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς, πῶς αὐτὸν ἐν δόλῳ κρατήσαντες ἀποκτείνωσιν. ²Ἐλεγον δέ· Μὴ ἐν τῇ ἑορτῇ, μήποτε θόρυβος ἔσται τοῦ λαοῦ. ³Καὶ ὄντος αὐτοῦ ἐν Βηθανίᾳ ἐν τῇ οἰκίᾳ Σίμωνος τοῦ λεπροῦ, κατακειμένου αὐτοῦ, ἦλθε γυνὴ ἔχουσα ἀλάβαστρον μύρου, νάρδου πιστικῆς πολυτελοῦς· καὶ συντρίψασα τὸ ἀλάβαστρον κατέχευεν αὐτοῦ κατὰ τῆς κεφαλῆς. ⁴Ἦσαν δέ τινες ἀγανακτοῦντες πρὸς ἑαυτοὺς, καὶ λέγοντες· Εἰς τί ἡ ἀπώλεια αὕτη τοῦ μύρου γέγονεν; ⁵Ἡδύνατο γὰρ τοῦτο πραθῆναι ἐπάνω τριακοσίων δηναρίων, καὶ δοθῆναι τοῖς πτωχοῖς. Καὶ ἐνεβριμῶντο αὐτῇ. ⁶Ὁ δὲ Ἰησοῦς εἶπεν· Ἀφετε αὐτήν· τί αὐτῇ κόπους παρέχετε; καλὸν ἔργον εἰργάσατο ἐν ἐμοί. ⁷Πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε μεθ' ἑαυτῶν, καὶ, ὅταν θέλητε, δύνασθε αὐτοὺς εὖ ποιῆσαι· ἐμὲ δὲ οὐ πάντοτε ἔχετε. ⁸Ὁ ἔσχεν αὕτη,

ἐποίησε· προέλαβε μυρίσαι μου τὸ σῶμα εἰς τὸν ἐνταφιασμόν. ⁹ Ἀμὴν λέγω ὑμῖν, ὅπου ἂν κηρυχθῇ τὸ εὐαγγέλιον τοῦτο εἰς ὅλον τὸν κόσμον, καὶ, ὃ ἐποίησεν αὕτη, λαληθήσεται εἰς μνημόσυνον αὐτῆς. ¹⁰ Καὶ ὁ Ἰούδας ὁ Ἰσκαριώτης, εἰς τῶν δώδεκα, ἀπῆλθε πρὸς τοὺς ἀρχιερεῖς, ἵνα παραδῷ αὐτὸν αὐτοῖς. ¹¹ Οἱ δὲ ἀκούσαντες ἐχάρησαν, καὶ ἐπηγγείλαντο αὐτῷ ἀργύριον δοῦναι· καὶ ἐζήτει, πῶς εὐκαίρως αὐτὸν παραδῷ.

¹² Καὶ τῇ πρώτῃ ἡμέρᾳ τῶν ἀζύμων, ὅτε τὸ πάσχα ἔθουν, λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ. Ποῦ θέλεις ἀπελθόντες ἐτοιμάσωμεν, ἵνα φάγης τὸ πάσχα; ¹³ Καὶ ἀποστέλλει δύο τῶν μαθητῶν αὐτοῦ, καὶ λέγει αὐτοῖς· Ὑπάγετε εἰς τὴν πόλιν· καὶ ἀπαντήσῃ ὑμῖν ἄνθρωπος κεράμιον ὕδατος βαστάζων· ἀκολουθήσατε αὐτῷ. ¹⁴ καὶ ὅπου ἂν εἰσέλθῃ, εἴπατε τῷ οἰκοδεσπότῃ· Ὅτι ὁ διδάσκαλος λέγει· Ποῦ ἐστι τὸ κατάλυμα, ὅπου τὸ πάσχα μετὰ τῶν μαθητῶν μου φάγω; ¹⁵ Καὶ αὐτὸς ὑμῖν δείξει ἀνώγειον μέγα ἐστρωμένον ἑτοιμον· ἐκεῖ ἐτοιμάσατε ἡμῖν. ¹⁶ Καὶ ἐξῆλθον οἱ μαθηταὶ αὐτοῦ, καὶ ἦλθον εἰς τὴν πόλιν, καὶ εὗρον καθὼς εἶπεν αὐτοῖς· καὶ

ἡτοίμασαν τὸ πάσχα. ¹⁷Καὶ ὀψίας γενομένης ἔρχεται μετὰ τῶν δώδεκα. ¹⁸Καὶ ἀνακειμένων αὐτῶν καὶ ἐσθιόντων εἶπεν ὁ Ἰησοῦς· Ἀμὴν λέγω ὑμῖν, ὅτι εἰς ἐξ ὑμῶν παραδώσει με, ὁ ἐσθίων μετ' ἐμοῦ. ¹⁹Οἱ δὲ ἤρξαντο λυπεῖσθαι, καὶ λέγειν αὐτῷ εἰς καθ' εἰς· Μήτι ἐγώ; καὶ ἄλλος· Μήτι ἐγώ; ²⁰Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· Εἰς ἐκ τῶν δώδεκα, ὁ ἐμβαπτόμενος μετ' ἐμοῦ εἰς τὸ τρυβλίον. ²¹Ὁ μὲν υἱὸς τοῦ ἀνθρώπου ὑπάγει, καθὼς γέγραπται περὶ αὐτοῦ· οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ, δι' οὗ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται· καλὸν ἦν αὐτῷ, εἰ οὐκ ἐγεννήθη ὁ ἄνθρωπος ἐκεῖνος. ²²Καὶ ἐσθιόντων αὐτῶν, λαβὼν ὁ Ἰησοῦς ἄρτον, εὐλογήσας ἐκλασε, καὶ ἔδωκεν αὐτοῖς, καὶ εἶπε· Λάβετε, τοῦτό ἐστι τὸ σῶμά μου. ²³Καὶ λαβὼν τὸ ποτήριον εὐχαριστήσας ἔδωκεν αὐτοῖς· καὶ ἔπιον ἐξ αὐτοῦ πάντες. ²⁴Καὶ εἶπεν αὐτοῖς· Τοῦτό ἐστι τὸ αἷμα μου τὸ τῆς καινῆς διαθήκης, τὸ περὶ πολλῶν ἐκχυνόμενον. ²⁵Ἀμὴν λέγω ὑμῖν, ὅτι οὐκέτι οὐ μὴ πῖω ἐκ τοῦ γεννήματος τῆς ἀμπέλου ἕως τῆς ἡμέρας ἐκείνης, ὅταν αὐτὸ πίνω καινὸν ἐν τῇ βασιλείᾳ τοῦ Θεοῦ. ²⁶Καὶ ὑμνήσαντες ἐξῆλθον εἰς τὸ ὄρος τῶν ἐλαιῶν.

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²⁷ΚΑΙ λέγει αὐτοῖς ὁ Ἰησοῦς· σκανδαλισθήσεσθε ἐν ἑμοὶ ἐν τῇ ὅτι γέγραπται· Πατάξω τὸν διασκορπισθήσεται τὰ πρόβατα μετὰ τὸ ἐγερθῆναι με, προάξω Γαλιλαίαν. ²⁸Ὁ δὲ Πέτρος ἔφη εἰ πάντες σκανδαλισθήσονται, ²⁹Καὶ λέγει αὐτῷ ὁ Ἰησοῦς· Ἀμὲν, ὅτι σὺ σήμερον ἐν τῇ νυκτὶ ταύτῃ ἀλέκτορα φωνῆσαι, τρεῖς ἀπαρνῆσαι ἐκ περισσοῦ ἔλεγε μᾶλλον· Ἐκ αποθανεῖν σοι, οὐ μὴ σε ἀπαρνῆσαι τως δὲ καὶ πάντες ἔλεγον.

³²Καὶ ἔρχονται εἰς χωρίον, Γεθσημανῇ· καὶ λέγει τοῖς μαθηταῖς· Καθίσατε ὧδε ἕως προσεύξωμαι. λαμβάνει τὸν Πέτρον καὶ Ἰωάννην μεθ' ἑαυτοῦ· καὶ ἤρξατο καὶ ἀδημονεῖν. ³⁴Καὶ λέγει αὐτοῖς ὅς ἐστιν ἡ ψυχὴ μου ἕως θανάτου ὧδε καὶ γρηγορεῖτε. ³⁵Καὶ πρὶν ἔπεσεν ἐπὶ τῆς γῆς· καὶ προσετίθει· δυνατὸν ἐστὶν, παρέλθῃ ἀπ' αὐτοῦ· ἔλεγεν· Ἀββᾶ ὁ πατήρ, πάντα

παρένεγκε τὸ ποτήριον ἀπ' ἐμοῦ τοῦτο· ἀλλ' οὐ τί ἐγὼ θέλω, ἀλλὰ τί σύ. ³⁷Καὶ ἔρχεται, καὶ εὐρίσκει αὐτοὺς καθεύδοντας· καὶ λέγει τῷ Πέτρῳ· Σίμων, καθεύδεις; οὐκ ἰσχυσας μίαν ὥραν γρηγορῆσαι; ³⁸Γρηγορεῖτε καὶ προσεύχεσθε, ἵνα μὴ εἰσέλθῃτε εἰς πειρασμόν· τὸ μὲν πνεῦμα πρόθυμον, ἡ δὲ σὰρξ ἀσθενής. ³⁹Καὶ πάλιν ἀπελθὼν προσηύξατο, τὸν αὐτὸν λόγον εἰπών. ⁴⁰Καὶ ὑποστρέψας εὗρεν αὐτοὺς πάλιν καθεύδοντας· ἦσαν γὰρ οἱ ὀφθαλμοὶ αὐτῶν βεβαρηνένοι, καὶ οὐκ ᾔδεισαν, τί αὐτῷ ἀποκριθῶσι. ⁴¹Καὶ ἔρχεται τὸ τρίτον, καὶ λέγει αὐτοῖς· Καθεύδετε τὸ λοιπὸν καὶ ἀναπαύεσθε. Ἄπέχει, ἦλθεν ἡ ὥρα· ἰδοὺ, παραδίδοται ὁ υἱὸς τοῦ ἀνθρώπου εἰς τὰς χεῖρας τῶν ἀμαρτωλῶν. ⁴²Εγείρεσθε, ἄγωμεν· ἰδοὺ, ὁ παραδιδούς με ἤγγικε.

⁴³Καὶ εὐθέως, ἔτι αὐτοῦ λαλοῦντος, παραγίνεται Ἰούδας, εἰς ὃν τῶν δώδεκα, καὶ μετ' αὐτοῦ ὄχλος πολὺς μετὰ μαχαιρῶν καὶ ξύλων, παρὰ τῶν ἀρχιερέων καὶ τῶν γραμματέων καὶ τῶν πρεσβυτέρων. ⁴⁴Δεδώκει δὲ ὁ παραδιδούς αὐτὸν σύσσημον αὐτοῖς, λέγων· Ὁν ἂν φιλήσω, αὐτός ἐστι· κρατήσατε αὐτὸν, καὶ ἀπαγάγετε



CHAPTER XIV.

ἰσφαλῶς. ⁴⁵Καὶ ἐλθὼν, εὐθέως
 αὐτῷ, λέγει· 'Ραββί, 'Ραββί· κ
 ησεν αὐτόν. ⁴⁶Οἱ δὲ ἐπέβαλον ἐπὶ
 χεῖρας αὐτῶν, καὶ ἐκράτησαν αὐτοὶ
 τις τῶν παρεστηκότων, σπασάμενο
 αἶραν, ἔπαισε τὸν δούλον τοῦ ἀρχ
 ἀφείλεν αὐτοῦ τὸ ὠτίον. ⁴⁸Καὶ ἀπ
 'Ιησοῦς, εἶπεν αὐτοῖς· 'Ὡς ἐπὶ ληστῇ
 μετὰ μαχαιρῶν καὶ ξύλων συλλαβεῖν
 ἡμέραν ἤμην πρὸς ὑμᾶς ἐν τῷ ἱερῷ
 καὶ οὐκ ἐκρατήσατέ με· ἀλλ' ἵνα π
 αὶ γραφαί. ⁵⁰Καὶ ἀφέντες αὐτὸν πά
⁵¹Καὶ εἰς τις νεανίσκος ἠκολούθει
 βεβλημένος σινδόνα ἐπὶ γυμνοῦ· κ
 αὐτὸν οἱ νεανίσκοι. ⁵²Ὁ δὲ, κα
 σινδόνα, γυμνὸς ἔφυγεν ἀπ' αὐτῷ
⁵³ΚΑΙ ἀπήγαγον τὸν 'Ιησοῦ
 ἀρχιερέα· καὶ συνέρχονται αὐ
 ἀρχιερεῖς καὶ οἱ πρεσβύτεροι κ
 τεῖς. ⁵⁴Καὶ ὁ Πέτρος ἀπὸ μακί
 σεν αὐτῷ ἕως ἔσω εἰς τὴν αὐλὴν
 καὶ ἦν συγκαθήμενος μετὰ τῷ
 θερμαινόμενος πρὸς τὸ φῶς.
 καὶ ὅλον τὸ συνέδριον ἐζήτο

σου μαρτυρίαν εἰς τὸ θανατῶσαι αὐτόν· καὶ οὐχ εὗρισκον. ⁵⁶ Πολλοὶ γὰρ ἐψευδομαρτύρουν κατ' αὐτοῦ· καὶ ἴσαι αἱ μαρτυρίαι οὐκ ἦσαν. ⁵⁷ Καὶ τινες ἀναστάντες ἐψευδομαρτύρουν κατ' αὐτοῦ, λέγοντες· ⁵⁸ Ὅτι ἡμεῖς ἠκούσαμεν αὐτοῦ λέγοντος· Ὅτι ἐγὼ καταλύσω τὸν ναὸν τοῦτον τὸν χειροποίητον, καὶ διὰ τριῶν ἡμερῶν ἄλλον ἀχειροποίητον οἰκοδομήσω. ⁵⁹ Καὶ οὐδὲ οὕτως ἴση ἦν ἡ μαρτυρία αὐτῶν. ⁶⁰ Καὶ ἀναστὰς ὁ ἀρχιερεὺς εἰς μέσον ἐπηρώτησε τὸν Ἰησοῦν, λέγων· Οὐκ ἀποκρίνη οὐδέν; τί οὗτοί σου καταμαρτυροῦσιν; ⁶¹ Ὁ δὲ ἐσιώπα, καὶ οὐδὲν ἀπεκρίνατο. Πάλιν ὁ ἀρχιερεὺς ἐπηρώτα αὐτόν, καὶ λέγει αὐτῷ· Σὺ εἰ ὁ Χριστὸς, ὁ υἱὸς τοῦ εὐλογητοῦ; ⁶² Ὁ δὲ Ἰησοῦς εἶπεν· Ἐγὼ εἰμι· καὶ ὄψεσθε τὸν υἱὸν τοῦ ἀνθρώπου ἐκ δεξιῶν καθήμενον τῆς δυνάμεως, καὶ ἐρχόμενον μετὰ τῶν νεφελῶν τοῦ οὐρανοῦ. ⁶³ Ὁ δὲ ἀρχιερεὺς, διαρρήξας τοὺς χιτῶνας αὐτοῦ, λέγει· Τί ἔτι χρεῖαν ἔχομεν μαρτύρων; ⁶⁴ Ἠκούσατε τῆς βλασφημίας· τί ὑμῖν φαίνεται; Οἱ δὲ πάντες κατέκριναν αὐτὸν εἶναι ἔνοχον θανάτου. ⁶⁵ Καὶ ἤρξαντό τινες ἐμπτύειν αὐτῷ, καὶ περικαλύπτειν τὸ πρόσωπον αὐτοῦ, καὶ

κολαφίζειν αὐτὸν, καὶ λέγειν αὐτῷ· Προφήτευσον. Καὶ οἱ ὑπηρέται ραπίσμασιν αὐτὸν ἔβαλλον.

⁶⁶Καὶ ὄντος τοῦ Πέτρου ἐν τῇ αὐλῇ κάτω, ἔρχεται μία τῶν παιδισκῶν τοῦ ἀρχιερέως. ⁶⁷Καὶ ἰδοῦσα τὸν Πέτρον θερμαινόμενον, ἐμβλέψασα αὐτῷ, λέγει· Καὶ σὺ μετὰ τοῦ Ναζαρηνοῦ Ἰησοῦ ἦσθα. ⁶⁸Ὁ δὲ ἠρνήσατο, λέγων· Οὐκ οἶδα, οὐδὲ ἐπίσταμαι τί σὺ λέγεις. Καὶ ἐξῆλθεν ἔξω εἰς τὸ προαύλιον· καὶ ἀλέκτωρ ἐφώνησε. ⁶⁹Καὶ ἡ παιδίσκη, ἰδοῦσα αὐτὸν πάλιν, ἤρξατο λέγειν τοῖς παρεστηκόσιν· "Οτι οὗτος ἐξ αὐτῶν ἐστιν. ⁷⁰Ὁ δὲ πάλιν ἠρνεῖτο. Καὶ μετὰ μικρὸν πάλιν οἱ παρεστῶτες ἔλεγον τῷ Πέτρῳ· Ἀληθῶς ἐξ αὐτῶν εἶ· καὶ γὰρ Γαλιλαῖος εἶ, καὶ ἡ λαλιά σου ὁμοιάζει. ⁷¹Ὁ δὲ ἤρξατο ἀναθεματίζειν καὶ ὀμνύναι· "Οτι οὐκ οἶδα τὸν ἄνθρωπον τοῦτον, ὃν λέγετε. ⁷²Καὶ ἐκ δευτέρου ἀλέκτωρ ἐφώνησε. Καὶ ἀνεμνήσθη ὁ Πέτρος τοῦ ῥήματος, οὗ εἶπεν αὐτῷ ὁ Ἰησοῦς· "Οτι πρὶν ἀλέκτορα φωνῆσαι δις, ἀπαρνήσῃ με τρίς. Καὶ ἐπιβαλὼν ἔκλαιε.

CHAP. XV. ¹ΚΑΙ εὐθέως ἐπὶ τὸ πρῶτ συμβούλιον ποιήσαντες οἱ ἀρχιερεῖς μετὰ τῶν πρεσβυτέρων καὶ γραμματέων, καὶ ὅλον τὸ

συνέδριον, δήσαντες τὸν Ἰησοῦν ἀπήνεγκαν καὶ
 παρέδωκαν τῷ Πιλάτῳ. ²Καὶ ἐπηρώτησεν
 αὐτὸν ὁ Πιλάτος· Σὺ εἶ ὁ βασιλεὺς τῶν
 Ἰουδαίων; ὁ δὲ ἀποκριθεὶς εἶπεν αὐτῷ· Σὺ
 λέγεις. ³Καὶ κατηγοροῦν αὐτοῦ οἱ ἀρχιερεῖς
 πολλά. ⁴Ὁ δὲ Πιλάτος πάλιν ἐπηρώτησεν
 αὐτὸν, λέγων· Οὐκ ἀποκρίνη οὐδέν; ἴδε πόσα
 σου καταμαρτυροῦσιν. ⁵Ὁ δὲ Ἰησοῦς οὐκέτι
 οὐδέν ἀπεκρίθη, ὥστε θαυμάζειν τὸν Πιλάτον.
⁶Κατὰ δὲ ἑορτὴν ἀπέλυνεν αὐτοῖς ἓνα δέσμιον,
 ὃνπερ ᾗτοῦντο. ⁷Ἦν δὲ ὁ λεγόμενος Βαραβ-
 βᾶς μετὰ τῶν συστασιαστῶν δεδεμένος, οἵτινες
 ἐν τῇ στάσει φόνον πεποιήκεισαν. ⁸Καὶ
 ἀναβοήσας ὁ ὄχλος ᾗρξατο αἰτεῖσθαι, καθὼς
 αὐεῖ ἐποίει αὐτοῖς. ⁹Ὁ δὲ Πιλάτος ἀπεκρίθη
 αὐτοῖς, λέγων· Θέλετε ἀπολύσω ὑμῖν τὸν
 βασιλέα τῶν Ἰουδαίων; ¹⁰Ἐγίνωσκε γὰρ, ὅτι
 διὰ φθόνον παραδεδώκεισαν αὐτὸν οἱ ἀρχ-
 ιερεῖς. ¹¹Οἱ δὲ ἀρχιερεῖς ἀνέσεισαν τὸν ὄχλος,
 ἵνα μᾶλλον τὸν Βαραββᾶν ἀπολύσῃ αὐτοῖς.
¹²Ὁ δὲ Πιλάτος ἀποκριθεὶς πάλιν εἶπεν αὐτοῖς·
 Τί οὖν θέλετε ποιήσω, ὃν λέγετε βασιλέα τῶν
 Ἰουδαίων; ¹³Οἱ δὲ πάλιν ἔκραξαν· Σταύρω-
 σον αὐτόν. ¹⁴Ὁ δὲ Πιλάτος ἔλεγεν αὐτοῖν·

CHAPTER XV.

Τί γὰρ κακὸν ἐποίησεν; οἱ δὲ
 ἔκραξαν· Σταύρωσον αὐτόν. ¹⁵(
 βουλόμενος τῷ ὄχλῳ τὸ ἱκανὸν π
 λυσεν αὐτοῖς τὸν Βαραββᾶν, κα
 τὸν Ἰησοῦν, φραγελλώσας, ἵνα
¹⁶Οἱ δὲ στρατιῶται ἀπήγαγον αὐ
 τὸν αὐλῆς, ὃ ἐστὶ πραιτώριον, καὶ
 ὄλην τὴν σπεῖραν. ¹⁷Καὶ ἐνδύ
 πορφύραν, καὶ περιτιθέασιν αὐτ
 ἁκάνθινον στέφανον. ¹⁸Καὶ ἤρξα
 θαι αὐτόν· Χαῖρε, ὁ βασιλεὺς τι
¹⁹Καὶ ἔτυπτον αὐτοῦ τὴν κεφαλὴν
 ἐνέπτυσον αὐτῷ, καὶ τιθέντες τὰ γ
 κύνουν αὐτῷ. ²⁰Καὶ ὅτε ἐνέπαιξι
 δυσαν αὐτόν τὴν πορφύραν, καὶ ἐ
 τὰ ἱμάτια τὰ ἴδια.
²¹Καὶ ἐξώγουσιν αὐτόν, ἵνα
 αὐτόν. Καὶ ἀγγαρεύουσι πα
 Σίμωνα Κυρηναῖον, ἐρχόμενον ἐκ
 πατέρα Ἀλεξάνδρου καὶ Ῥούφο
 σταυρὸν αὐτοῦ. ²²Καὶ φέρουσιν
 Γολγοθᾶ τόπον· ὃ ἐστὶ μεθι
 κρανίου τόπος. ²³Καὶ ἐδίδου
 ἐσμυρνισμένον οἶνον· ὁ δὲ οὐκ

σταυρώσαντες αὐτὸν διαμερίζονται τὰ ἱμάτια αὐτοῦ, βάλλοντες κλῆρον ἐπ' αὐτὰ, τίς τί ἄρῃ.
²⁵ Ἦν δὲ ὥρα τρίτη, καὶ ἐσταύρωσαν αὐτόν.
²⁶ Καὶ ἦν ἡ ἐπιγραφὴ τῆς αἰτίας αὐτοῦ ἐπιγεγραμμένη· Ὁ ΒΑΣΙΛΕΥΣ ΤΩΝ ἸΟΥΔΑΙΩΝ.
²⁷ Καὶ σὺν αὐτῷ σταυροῦσι δύο ληστὰς, ἓνα ἐκ δεξιῶν καὶ ἓνα ἐξ εὐωνύμων αὐτοῦ.
²⁸ Καὶ ἐπληρώθη ἡ γραφὴ ἡ λέγουσα· Καὶ μετὰ ἀνόμων ἐλογίσθη. ²⁹ Καὶ οἱ παραπορευόμενοι ἐβλάσφημον αὐτόν, κινοῦντες τὰς κεφαλὰς αὐτῶν, καὶ λέγοντες· Οὐὰ, ὁ καταλύων τὸν ναὸν, καὶ ἐν τρισὶν ἡμέραις οἰκοδομῶν·
³⁰ σῶσον σεαυτὸν καὶ κατὰ βᾶ ἀπὸ τοῦ σταυροῦ.
³¹ Ὁμοίως καὶ οἱ ἀρχιερεῖς, ἐμπαίζοντες πρὸς ἀλλήλους μετὰ τῶν γραμματέων, ἔλεγον· Ἄλλους ἔσωσεν, ἑαυτὸν οὐ δύναται σῶσαι; ³² Ὁ Χριστὸς, ὁ βασιλεὺς τοῦ Ἰσραὴλ, καταβάτω νῦν ἀπὸ τοῦ σταυροῦ, ἵνα ἴδωμεν καὶ πιστεύσωμεν. Καὶ οἱ συνεσταυρωμένοι αὐτῷ ὠνείδιζον αὐτόν.
³³ Γενομένης δὲ ὥρας ἑκτῆς, σκότος ἐγένετο ἐφ' ὅλην τὴν γῆν, ἕως ὥρας ἑννάτης.
³⁴ Καὶ τῇ ὥρᾳ τῇ ἐννάτῃ ἐβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ, λέγων· Ἐλωὶ, Ἐλωὶ, λαμμὰ σαβαχθανί; ὃ ἐστι μεθερμηνευόμενον·

CHAPTER XV.

Ὁ Θεός μου, ὁ Θεός μου, εἰς τί με
 35 Καί τινες τῶν παρεστηκότων
 ἔλεγον· Ἰδοὺ, Ἡλίαν φωνεῖ. 36 Δ
 καὶ γεμίσας σπόνγον ὄξους, περ
 ἄμφω, ἐπότιζεν αὐτὸν, λέγων· Ἄ
 εἰ ἔρχεται Ἡλίας καθελεῖν αὐ
 Ἰησοῦς ἀφείς φωνὴν μεγάλ
 38 Καὶ τὸ καταπέτασμα τοῦ ναο
 δύο, ἀπὸ ἄνωθεν ἕως κάτω.
 κεντυρίων, ὁ παρεστηκὼς ἐξ ἑ
 ὅτι οὕτως κράξας ἐξέπνευσεν, εἰ
 ὁ ἄνθρωπος οὗτος υἱὸς ἦν Θεο
 καὶ γυναῖκες ἀπὸ μακρόθεν
 αἱς ἦν καὶ Μαρία ἡ Μαγδαληνὴ
 τοῦ Ἰακώβου τοῦ μικροῦ καὶ Ἰ
 Σαλώμῃ· 41 αἱ καὶ ὅτε ἦν ἐν
 ἠκολούθουν αὐτῷ καὶ διηκόν
 ἄλλαι πολλαί, αἱ συναναβᾶσαι
 σόλυμα.

42 ΚΑΙ ἤδη ὀψίας γενομένης
 σκευή, ὃ ἐστι προσάββατον,
 ὁ ἀπὸ Ἀριμαθαίας, εὐσχήμων
 καὶ αὐτὸς ἦν προσδεχόμενος
 τοῦ Θεοῦ) τολμήσας εἰσῆλθε

καὶ ᾗτήσατο τὸ σῶμα τοῦ Ἰησοῦ. ⁴⁴Ὁ δὲ Πιλάτος ἐθαύμασεν, εἰ ἤδη τέθνηκε· καὶ προσκαλεσάμενος τὸν κεντυρίωνα, ἐπηρώτησεν αὐτὸν, εἰ πάλοι ἀπέθανε. ⁴⁵Καὶ γνοὺς ἀπὸ τοῦ κεντυρίωνος, ἐδωρήσατο τὸ σῶμα τῷ Ἰωσήφ. ⁴⁶Καὶ ἀγοράσας σινδόνα, καὶ καθελὼν αὐτὸν, ἐνείλησε τῇ σινδόνι· καὶ κατέθηκεν αὐτὸν ἐν μνημείῳ, ὃ ἦν λελατομημένον ἐκ πέτρας· καὶ προσεκύλισε λίθον ἐπὶ τὴν θύραν τοῦ μνημείου. ⁴⁷Ἡ δὲ Μαρία ἡ Μαγδαληνὴ καὶ Μαρία Ἰωσὴ ἐθεώρουν, ποῦ τίθεται.

CHAP. XVI. ¹Καὶ διαγενομένου τοῦ σαββάτου, Μαρία ἡ Μαγδαληνὴ καὶ Μαρία ἡ τοῦ Ἰακώβου καὶ Σαλώμῃ ἡγόρασαν ἀρώματα, ἵνα ἐλθοῦσαι ἀλείψωσιν αὐτόν. ²Καὶ λίαν πρωτὶ τῆς μιᾶς σαββάτων ἔρχονται ἐπὶ τὸ μνημεῖον, ἀνατειλάντος τοῦ ἡλίου. ³Καὶ ἔλεγον πρὸς ἑαυτάς· Τίς ἀποκυλίσει ἡμῖν τὸν λίθον ἐκ τῆς θύρας τοῦ μνημείου; ⁴Καὶ ἀναβλέψασαι θεωροῦσιν, ὅτι ἀποκεκύλισται ὁ λίθος· ἦν γὰρ μέγας σφόδρα. ⁵Καὶ εἰσελθοῦσαι εἰς τὸ μνημεῖον, εἶδον νεανίσκον καθήμενον ἐν τοῖς δεξιοῖς, περιβεβλημένον στολὴν λευκὴν· καὶ ἐξεθαμβήθησαν. ⁶Ὁ δὲ λέγει



CHAPTER XVI.

αὐταῖς· Μὴ ἐκθαμβεῖσθε· Ἴ
τὸν Ναζαρηνὸν, τὸν ἐσταυρω
οὐκ ἔστιν ὧδε· Ἴδε, ὁ τόπος, ὅποι
⁹ Ἀλλ' ὑπάγετε· εἶπατε τοῖς μι
καὶ τῷ Πέτρῳ, ὅτι προάγει ὑμᾶς
αἶαν· ἐκεῖ αὐτὸν ὄψεσθε, καθι
⁸ Καὶ ἐξελθοῦσαι ἔφυγον ἀπὸ
εἶχε δὲ αὐτὰς τρόμος καὶ ἔκστα
οὐδὲν εἶπον· ἐφοβοῦντο γάρ.

⁹ Ἀναστὰς δὲ πρῶτ' πρώτῃ σα
πρώτον Μαρία τῇ Μαγδαληνῇ
βλήκει ἑπτὰ δαιμόνια. ¹⁰ Ἐκει
ἀπήγγειλε τοῖς μετ' αὐτοῦ γενομ
καὶ κλαίουσι. ¹¹ Καὶ οἱ, ἀκούσ
ἐθεάθη ὑπ' αὐτῆς, ἠπίστησαν. ¹²
δυσὶν ἐξ αὐτῶν περιπατοῦσιν ἐφα
μορφῇ, πορευομένοις εἰς ἀγρόν.
ελθόντες ἀπήγγειλαν τοῖς λοιπο
ἐπίστευσαν. ¹⁴ Ὅστερον ἀνακ
τοῖς ἑνδεκα ἐφανερώθη, καὶ
ἀπιστίαν αὐτῶν καὶ σκληροκα
θεασαμένοις αὐτὸν ἐγγεγερμένον·
¹⁵ Καὶ εἶπεν αὐτοῖς· Πορευ
κόσμον ἅπαντα, κηρύξατε τὸ εἰ

τῇ κτίσει. ¹⁶Ὁ πιστεύσας καὶ βαπτισθεὶς σωθήσεται· ὁ δὲ ἀπιστήσας κατακριθήσεται. ¹⁷Σημεῖα δὲ τοῖς πιστεύσασιν ταῦτα παρακολουθήσει· ἐν τῷ ὀνόματί μου δαιμόνια ἐκβαλοῦσι· γλώσσαις λαλήσουσι καιναῖς· ¹⁸ὄφεις ἀροῦσι· κἂν θανάσιμόν τι πίνωσιν, οὐ μὴ αὐτοὺς βλάβῃ· ἐπὶ ἁρρώστους χεῖρας ἐπιθήσουσι, καὶ καλῶς ἔξουσιν. ¹⁹Ὁ μὲν οὖν Κύριος, μετὰ τὸ λαλήσαι αὐτοῖς, ἀνελήφθη εἰς τὸν οὐρανὸν, καὶ ἐκάθισεν ἐκ δεξιῶν τοῦ Θεοῦ. ²⁰Εκεῖνοι δὲ ἐξελθόντες ἐκήρυξαν πανταχοῦ, τοῦ Κυρίου συνεργοῦντος, καὶ τὸν λόγον βεβαιοῦντος διὰ τῶν ἐπακολουθούντων σημείων.

VOCABULARY.

ABBREVIATIONS.

acc.	accusative.	m. or masc. . .	masculine.
act.	active.	mid.	middle.
adj.	adjective.	n. or neut. . .	neuter.
adv.	adverb.	neg.	negative.
aor.	aorist.	nom.	nominative.
art.	article.	opp.	{ opposite or op-
cf.	compare.		posed to.
comp.	comparative.	opt.	optative.
conj.	conjunction.	P. or part. . .	participle.
contr.	contracted.	p. or perf. . .	perfect.
dat.	dative.	pass.	passive.
dem. or de-	demonstrative.	pluperf. . . .	pluperfect.
monstr. . . .		plur.	plural.
Eng.	English.	poss.	possessive.
et al.	et aliter.	pres.	present.
etym.	etymology.	prob.	probably.
f. (with subst.,	feminine.	pron.	pronoun.
adj. or pron.)		prps.	perhaps.
f. (with verb)	future.	q.v.	quod vide.
or fut. . . .		rel.	relative.
folld.	followed.	Sans.	Sanscrit.
fr.	from.	sing.	singular.
gen.	genitive.	subj.	subjunctive.
gen. omn. . .	of all genders.	subst.	substantive.
Germ.	German.	sup.	superlative.
imperat. . .	imperative.	v. a.	verb active.
imperf. or imp.	imperfect.	v. mid.	verb middle.
inf.	infinitive.	v. n.	verb neuter.
irreg.	irregular.	voc.	vocative.
Lat.	Latin.	=	equal to.

N.B. Where the etymology is not given, the word is of very uncertain or of unknown origin.

Words with an asterisk (*) prefixed are the Greek representatives of Hebrew or Chaldean words.

Such *principal tenses* of verbs as are placed within parentheses (), do not occur in the Greek Testament.

VOCABULARY.

***Ἀββᾶ**, m. indecl. ("Father") *Abba*.

***Ἀβιδθάρ**, m. indecl. ("Father of abundance") *Abiathar*; a high-priest in the time of David, about B.C. 1062.

***Ἀβραάμ**, m. indecl. ("Father of a multitude") *Abraham*; the ancestor of the Jewish nation. His call is usually assigned to B.C. 1921.

ἀγάγετε, 2. pers. plur. 2. aor. imperat. of *ἄγω*.

ἀγαθ-ο-ποιέω, -ποιῶ, 1. aor. ἡγάθοποίησα, v. n. [*ἀγαθ-ός*, "good"; (o) connecting vowel; *ποιέω*, "to do"] *To do good, perform a good action, etc.*;—at ill. 14, with Dat. of Time.

ἀ-γαθ-ός, ἡ, ὄν, adj. *Good* [*γαθ*, like Germ. "gut," Eng. "good"; akin to Sans. part. *kyát-a*, fr. root *κῡλ*, in original force of "to shine"; *á* is an inseparable prefix].

ἀγαν-ακτ-έω, -ῶ, (f. *ἀγαν-ακτήσω*), 1. aor. ἡγανάκτησα, v. n. [prob. for *ἀγαν-αχθ-έω*; fr. *ἀγαν*, in "strengthening" force; *αχθ-ός*, "a burden"] ("To have a heavy mental burden," etc.; hence) *To be deeply grieved or vexed; to be displeased, etc.*

ἀ-γαπ-άω, -ῶ, f. *ἀγαπήσω*, p. ἡγάπηκα, 1. aor. ἡγάπησα, ("To desire or long for"; hence)

To love [prob. akin to Sans. root *काप*, "to desire"; *á* is a prefix; cf. *ἀγαθός*].

ἀγαπ-ητός, ἡτή, πτόν, adj. [*ἀγαπ-άω*, "to love"] *Loved, beloved*.

ἀγγᾶρ-εύω, f. *ἀγγᾶρεύσω*, v. n. [*ἀγγᾶρ-ος* (Persian word), "a mounted courier"; one of a body of men kept at regular stations in Persia for the purpose of forwarding the royal despatches, and possessing the power of enforcing assistance when needed] ("To act the part of an *ἀγγαρός*"; hence) *To force, compel one to do something; to impress one into service, etc.*

ἀγγελ-ος, ου, m. [*ἀγγέλλω*, "to carry a message"] 1. *A messenger, etc.*;—at i. 2, of John the Baptist.—2. *An angel*.

ἀγ-έλη, ἑλῆς, f. [*ἄγω*, "to drive"] ("That which is driven"; hence) *Of animals: A herd, drove*.

ἀγ-ιός, ἱά, ἰόν, adj. ("To be adored or worshipped"; hence) *Holy*.—As Subst.: **ἀγιός**, ου, m. *Of Christ: The Holy One* [akin to Sans. root *याज*, "to adore, or worship," the deities].

ἀ-γνᾶφ-ος, ου, adj. [*ἀ*, "negative"; *γνᾶβ-ω* (= *κνᾶπτω*), "to full or dress" cloth] ("Not fulled or dressed"; hence) *Of cloth: New*.

ἀ-γνο-έω, -ῶ, f. (f. ἀγνοήσω, p. ἀγνόησα), 1. aor. ἀγνόησα, v. a. [ἀ, "negative"; γνο (= γνω), a root of γι-γνώ-σκω, "to know"] *Not to know, not to possess a knowledge of, to be ignorant of, not to understand.*

ἀγορ-ά, ἄς, f. [for ἀγορ-ά; fr. ἀγείρω, "to collect, assemble," through verbal root ἀγερ] ("An assembling"; hence, "an assembly"; hence, "a place of assembly"; hence) *A marketplace, market.*

ἀγορ-άζω, f. ἀγοράσω, (p. ἡγοράκα), 1. aor. ἡγοράσα, v. a. [ἀγορ-ά, "a market"] ("To market"; hence) *To buy, purchase, procure by purchase.*

ἀγοράζων, ουσα, ον, P. pres. of ἀγοράζω.

ἀγοράσας, ἄσα, αν, P. 1. aor. of ἀγοράζω.

ἀγρεύσωσι, 3. pers. plur. 1. aor. subj. of ἀγρεύω.

(ἀγρ-εύω, f. ἀγρεύω), 1. aor. ἤγρευσα, v. a. [ἀγρ-α, "the chase"] ("To take in the chase or by hunting"; hence) *To ensnare, catch, entangle one in one's talk, etc.*

ἀγρ-λος, ἴα, ἴον, adj. [ἀγρ-ός, "a field"] ("Pertaining to ἀγρός"; hence) *Of honey: Found in the fields or country, wild; as opposed to that obtained from hives.*

ἀγρ-ός, οὔ, m.: 1. *A field, esp. of arable land.*—2. Plur.: *Lands, property in land.*—3. *The country.*—4. Plur.: *Inhabited country, country places* [akin to Sans. *agr-a*; cf. Lat. *ager*, *agr-i*; Eng. "acre"].

ἀγρυπν-έω, -ῶ, v. n. [ἀγρυπνος, "sleepless, wakeful"] ("To be ἀγρυπνος"; hence) *To be watchful, or vigilant.*

ἀγ-ω, f. ἄξω, (p. ἤξα, later ἀγῆξα), 2. aor. ἡγάγον, v. a. and n.: 1. Act.: *To bring, lead,*

etc.—2. Neut.: *ἀγωμεν, Let us go, let us depart.*—In Greek, as well as in Latin, the first person plur. Subj. is at times used to express exhortation or admonition.

ἀ-δελφ-ή, ἥς, f. ("One of the same womb"; hence) 1. *A sister.*—2. *A kinswoman* [inseparable prefix ἀ, akin to Sans. *as* (in first part of compound words), "same"; δελφ-ής, "a womb"; akin to Sans. *garbā-a*].

ἀ-δελφ-ός, οὔ, m. [id.] 1. *A brother.*—2. *A kinsman* [id.].

ἀδημον-έω, -ῶ, v. n. [ἀδῆμον, ἀδήμων, "sore-troubled"] *To be sorely troubled, to be in mental anguish.*

ἀ-δυνά-τος, δυνάτον, adj. [ἀ, "negative"; δυνάτης (of things), "possible"] *Not possible, impossible;—at x. 27 supply τοῦτο (= τὸ σωθῆναι) ἐστι.*

ἀεί, adv. *Always, continually, ever* [akin to Sans. *adya*, "life"].

ἀζύμ-α, ὦν, n. plur. [ἄζυμ-ος, "unleavened"] ("The unleavened things or cakes"; hence) *The feast of unleavened bread.*

ἀθετ-έω, -ῶ, f. ἀθετήσω, 1. aor. ἠθέτησα, v. a. [ἀθετ-ος, "set aside"] ("To make ἀθετ-ος"; hence) *To set aside, disregard, reject.*

ἀθετῆσαι, 1. aor. inf. of ἀθετέω.

αἷμα, ἄρος, n. *Blood.*
αἰρόμενος, ης, ον, P. pres. pass. of αἶρω.

αἶρω, f. ἀρῶ, p. ἤρακα, 1. aor. ἤρα, v. a.: 1. *To raise; to take or lift up.*—2. (To take up in order to carry; hence): *a. To carry, bear, take, etc.*—*b. With eis: To put into and carry; vi. 8.*—3.: *a. To take away, remove, etc.*—*b. With Gen. of thing: To take away from.*—4. *To take or carry with one.*—*Pam.:*

ἄκρ-ον, ου, n. [ἄκρ-ος, "highest"; hence, "furthest"] *Furthest point, extremity, end.*

ἄκυρ-όω, -ω, 1. aor. ἠκύρωσα, v. a. [ἄκυρ-ος, "without authority or validity"] ("To render ἄκυρος"; hence) *To deprive of authority, etc.; to invalidate, make of no effect.*

ἄκυρῶν, οὔσα, οὖν, P. pres. of ἄκυρόω.

ἀλάβαστρον, ου, n. ("Alabaster"; hence) *An alabaster box, casket, etc., for unguents.*

ἀλαῶ-δίζω, (f. ἀλαάξω in LXX, ἀλαάξομαι, class.), v. n. [ἀλαῶ-η, "a loud cry"] *To utter a loud cry, to cry out aloud; to wall, etc.;—in Gr. Test. only in P. pres.*

ἀλαῶδίζων, οὔσα, ου, P. pres. of ἀλαάξω.

1. ἀ-λαῶ-ος, ου, adj. [ἀ, "negative"; λαλ-έω, "to speak"] ("Not speaking"; hence) *Dumb, unable to speak.*—As Subst.: **ἀλαῶλος, ου, m.** *A dumb person.*—Plur. with art.: *The dumb.*

2. ἀλαῶλος, ου; see 1. ἀλαῶλος.
ἄλ-ας, ἄτος, n. *Salt* [like ἄλ-ς, akin to Sans. *sar-a*, "salt"; cf. Lat. *sal*; Eng. *salt*].

ἀλειφ-ω, (f. ἀλείψω), p. ἡλείφα, 1. aor. ἡλείψα, v. a. *To anoint* [akin to Sans. root *LIP*, "to anoint"; ἀ is an inseparable prefix without force].

ἀλείψωσιν, 3. pers. plur. 1. nor. subj. of ἀλείψω.

ἀλεκτορ-οφών-ια, ιας, f. [ἀλέκτωρ, ἀλέκτορ-ος, "a cock"; (ο) connecting vowel; φων-έω, "to crow"; see φωνέω, no. 1, b] *A cock-crowing, cock-crow*:—the name of the last night-watch of the Jews, or the watch before day-break;—at xiii. 35, ἀλεκτορ-οφωνίας is gen. of time "when."

ἀλέκτωρ, τορος, m. *A cock.*
Ἀλέξ-ανδρ-ος, ου, m. [ἀλέξ-ω, "to ward off" an enemy, etc.;

hence, "to defend, aid"; ἀνδρ-, ἀνδρ-ος, "a man"] ("Man-defender," etc.) *Alexander, the son of Simon of Cyrenæ.*

ἀληθ-εια, ειας, f. [ἀληθ-ής, "true"] ("The quality of the ἀληθής"; hence) *Truth*:—ἐπ' ἀληθείας, *in truth, truly.*

ἀ-ληθ-ής, ἐς, adj. [ἀ, "negative"; λήθ-ω, "to lie hid"] ("Not lying hid"; hence, "unreserved"; hence) *Morally: True.*

ἀληθ-ώς, adv. [ἀληθ-ής, "true"] ("After the manner of the ἀληθής"; hence) *Truly, in truth.*

ἄλ-γεύς, ἰέως, m. [ἄλς, ἄλ-ος, "the sea"] ("The one pertaining to ἄλς"; hence) *A fisherman, fisher.*

(ἄλ-ιζω), f. pass. ἄλισθη-σομαι, v. a. [ἄλ-ς, ἄλ-ος, "salt"] *To salt.*—Pass.: *To be salted.*

ἄλισθησομαι, fut. ind. pass. of ἀλίζω.

1. ἀλλὰ, conj. [originally neut. acc. plur. of ἄλλος, "another," with the accent changed] ("In another way, otherwise"; hence) *1. But.—2. Except, only.*

2. ἄλλα, neut. nom. and acc. plur. of ἄλλος.

ἀλλήλοισ, εις, οἱ, dat. of ἀλλήλων.

ἀλλήλους, ας, α, acc. of ἀλλήλων.

ἀλλ-ήλ-ων, pron. plur. without nom. [reduplicated and changed fr. ἄλλ-ος, "another"] *Of, etc., one another.*

ἄλλ-ος, η, ο, pron. adj.: 1. Sing.: a. Another, other;—at iv. 5, and 7 and 8 supply στέμμα with ἄλλο.—As Subst.: (a) ἄλλος, ου, m. *Another man, another.*

(b) ἄλλη, ης, f. *Another woman.*

—b. Repeated, whether as adj. or subst., and whether in the same or a different case: One . . . another.—**2. Plur.: Other.**—As Subst.: **a. ἄλλοι, ων, m.: (a)**

VOCABULARY

Άἰῶνες: *Other men, others.*—(b)

Repeated: *Some . . . others.*—b.

ἄλλαι, ὡν, f. *Other women.*

—c. **ἄλλα**, ὡν, n. *Other things*

[akin to Sans. *an-ya*, "other"].

ἄλυσις, ὡς, f. *A chain.*

ἅλ-ς, ὅς, n. *Salt* [akin to

Sans. *sar-a*, "salt"; cf. Lat. *sal*,

Eng. *salt*; see, also, ἅλας].

Ἀλφάιτος, ου, m. *Alphæus*:

1. The brother of Joseph the

husband of the mother of Jesus,

father of James the Less; iii. 18.

—2. The father of Levi, i.e. of

Matthew; ii. 14.

ἁμαρτήμα, ἡμᾶτος, n.

[ἁμαρτ-άνω, "to sin"] ("The

sinning thing"; hence) *Sin*.

ἁμαρτή-ς, ἡς, f. [id.] ("The

act of sinning"; hence) 1. *Sin*,

generally.—2. Plur.: *Sins*; i.e.

various acts or forms of sin.

ἁμαρτωλός, ὡλόν, adj.

[id.] *Sinning, sinful*.—as Subst.:

a. ἁμαρτωλός, οὔ, m. *A sin-*

ful person, a sinner.—b. Plur.:

ἁμαρτωλοί ὧν, m. As a

designation of the Gentiles: *Sin-*

ners.

ἁμῆν, adv. *In truth, of a*

verity, verily.

ἁμπελος, ου, f. [prob. fr.

ἁμπ-ί, Kollie form of ἁμφ-ί,

"around"; ἑλ, root of ἐλ-ισσω,

"to roll or wind"] ("That which

rolls itself, or winds, around";

hence) *A vine*, as twining its

tendrils around trees, etc., for

support.

ἁμπελ-ών, ὄνος, m. [ἁμπελ-

ος, "a vine"] ("The thing hav-

ing ἁμπελος"; hence) *A vine-*

yard.

(ἁμφι-βάλλω, f. ἁμφι-

βαλῶ, p. ἁμφι-βέβληκα, v. a.

[ἁμφί, "around"; βάλλω, "to

throw"] *To throw, or cast, around*;

to turn about.—In Gr. Test. only

as part. pres. and in one passage).

ἁμφιβάλλων, οὔσα, ον, P.

pres. of ἁμφεβάλλω.

ἁμφι-βάλλω

[ἁμφί, "arou

βάλλω, "to t

which is m

around"; h

a fishing-net;

ἁμφ-οδ-

"around";

etc.] ("That

roads, aroun

or quarter,

etc., surround

meeting, or j

1. ἄν, con

2. ἄν, o

modifying th

to which it

Verbs (of a

Imperative)

Indic.: Cou

b. With Sul

thrown on

junction, or

see below, no

pronouns, a

etc.: δε ἄν,

ὅπου ἄν, ὅ

ἄν, how mu

soever as.

ἄνδ, pro

"up along"

Through, th

tributively,

to the numbe

panies of.

ἀνα-βαί

p. ἀνα-βείβ

v. n. [ἀνά,

go"] 1. Of

To go up fr

To go up

vessel, etc.:

into; to go

also with πρ

—d. With

the country

etc.; x. 32;

as Subjects

spring up,

ground.

ἀναβαίνων, οὔσα, or, P.
pres. of ἀναβαίνειν.

ἀναβάς, ἄσα, ἀν, P. 2. aor.
of ἀναβαίνειν.

ἀνα-βλέπω, (f. ἀνα-βλέψω),
1. aor. ἀν-έβλεψα, v. n. [ἀνά;
βλέπω, "to look or see"] 1.
[ἀνά, "up, upwards"] : a. To
look up or upwards.—b. To lift
up the eyes.—2. [ἀνά, denoting
"repetition"] To see again, to
recover sight.

ἀναβλέψας, ἄσα, ἀν, P.
1. aor. of ἀναβλέπω.

ἀναβλέψω, 1. aor. subj. of
ἀναβλέπω; x. 51.

(ἀνᾶ-βοάω, -ῶ, f. ἀνα-βοή-
σομαι), 1. aor. ἀν-εβόησα, v. n.
[ἀνά, in "augmentative" force;
βοάω, "to cry out"] To cry out
aloud, to shout out, etc.

ἀνᾶβρήσας, ἄσα, ἀν, P.
1. aor. of ἀναβράω.

ἀνάγγειλον, 1. aor. imperat.
of ἀναγγέλλω.

ἀν-αγγέλλω, f. ἀν-αγγελῶ,
1. aor. ἀν-ήγγειλα, v. a. [ἀνά,
denoting "repetition"; ἀγγέλλω,
"to carry word, or tidings,
about"] To carry back word, etc.,
about; to report, relate, etc.

ἀνᾶ-γινώσκω, (f. ἀνα-γνώσ-
ομαι, p. ἀν-έγνωκα), 2. aor.
ἀν-έγνω, v. a. and n. [ἀνά, de-
noting "repetition"; γινώσκω,
"to know"] ("To know again";
hence) Of written characters:
To read.

ἀνᾶγινώσκων, οὔσα, or, P.
pres. of ἀναγινώσκω.

ἀναγκ-ᾶζω, (f. ἀναγκᾶσω,
p. ἡνάγκᾳκα), v. a. [ἀνάγκη,
"constraint, necessity"] ("To
make" something "a necessity";
hence) To constrain, force, com-
pel.

ἀναθεμάτ-ιζω, 1. aor. ἀν-
εθεμάτισα, v. n. [ἀνάθεμα, ἀνα-
θέματ-ος, "a curse"] To utter a
curse or curses; to curse.

ἀνά-κειμαι, v. n. [ἀνά,

"backwards, back"; κείμει, "to
lie" at table, etc.] ("To lie back";
hence) To recline on a couch at
table.

ἀνακείμενος, η, or, P.
pres. of ἀνάκειμαι.

ἀνακλίνει, 1. aor. inf. of
ἀνακλίνω.

ἀνα-κλίνω, f. ἀνα-κλίω,
1. aor. ἀν-έκλινα, v. a. [ἀνά,
"backwards, back"; κλίνω, "to
make to bend"] ("To make to
bend backwards"; hence) Of
personal Objects: To cause to re-
cline, to make to sit down, etc.

(ἀνα-κράζω, f. ἀνα-κράζο-
μαι in LXX), 1. aor. ἀν-έκραξα,
v. n. [ἀνά, in "augmentative"
force; κράζω, "to cry out"] To
cry out aloud.

ἀνᾶ-λαμβάνω, (f. ἀναλήφο-
μαι), 2. aor. ἀνέλαβον, v. a. [ἀνά,
"up"; λαμβάνω, "to take"] To
take up.—Pass.: 1. aor. ἀνελήφ-
θην.

ἀν-ἄλ-ος, or, adj. [ἀν, "neg-
ative" particle; ἄλς, ἄλ-ός,
"salt"] Without salt, saltless; i.e.
corrupt, deteriorated, savourless,
etc.

ἀνα-μιμνήσκω, f. ἀνα-
μνήσω, v. a. [ἀνά, denoting "re-
petition"; μιμνήσκω, "to put in
mind"] To put in mind again, to
remind.—Pass.: ἀνα-μιμνήσ-
κομαι, 1. aor. ἀν-εμνήσθην;
In mid. force: To recall to mind,
to remember.

ἀναμνησθεῖς, εἶσα, ἐν, P.
1. aor. pass. of ἀναμιμνήσκω.

ἀνα-παύω, f. ἀνα-παύσω,
(p. ἀνα-πέπαυκα), v. a. [δνά, in
"strengthening" force; παύω,
"to make to cease"] ("To make
—a person—to cease" from some-
thing; hence) To give rest to
a person.—Mid.: ἀνα-παύο-
μαι, (f. ἀνα-παύσομαι), 1. aor.
ἀν-επαυσάμην; ("To give rest to
one's self"; hence) To rest, take
rest.

VOCABULARY.

ἀναπεσεῖν, 2. aor. inf. of ἀναπίπτω.

(ἀνα-πίπτω, f. ἀνα-πεσοῦμαι, p. ἀνα-πέπτωκα), 2. aor. ἀνέπεσον, v. n. [ἀνά, "backwards, back"; πίπτω, "to fall"] ("To fall back"; hence) *To recline, lie down, at table, etc.*

ἀνα-σεῖω, 1. aor. ἀνέσεισα, v. a. [ἀνά, "up"; σεῖω, "to shake"] ("To shake up"; hence) *Of persons as Objects: To stir up, excite, etc.*

ἀναστᾶς, ἄσα, αν, P. 2. aor. of ἀνίστημι.

ἀνα-στᾶ-σις, σεως, f. [ἀνά, "up"; στα, a root of ἵστημι, in neut. force, "to stand"] ("A standing up, a rising"; hence) *Of the dead: Resurrection.*

ἀνα-στενάζω, 1. aor. ἀνέστέναξα, v. n. [ἀνά, in "augmentative" force; στενάζω, "to groan"] *To groan much or deeply.*

ἀναστενάζας, ἄσα, αν, P. 1. aor. of ἀναστενάζω.

ἀνάστη 3. pers. sing. 2. aor. subj. of ἀνίστημι.

ἀναστήναι, 2. aor. inf. of ἀνίστημι.

ἀναστήσομαι, fut. ind. mid. of ἀνίστημι.

ἀναστῶσι(ν), 3. pers. plur. 2. aor. subj. of ἀνίστημι.

ἀνατείλας, ἄσα, αν, P. 1. aor. of ἀνατέλλω.

ἀνα-τέλλω, (f. ἀνα-τελῶ), p. ἀνα-τέταλκα, v. n. [ἀνά, in "strengthening force"; τέλλω (v. n.), "to rise"] *Of the sun: To rise.*

ἀνα-φέρω, (f. ἀν-οῖσω), 1. aor. ἀνέηγκα, v. a. [ἀνά, "up"; φέρω, "to bring"] *To bring up.*

ἀνα-χωρέω, -χωρῶ, (f. ἀνα-χωρήσω), 1. aor. ἀνέχωρησα, [ἀνά, "back again"; χωρέω, "to go"] *To go back again, retire, withdraw one's self.*

ἄνθρωπος, nco. sing. of ἀνήρ.

Mark,

Ἀνδρέας, the brother of

ἀνέβλεψα

ἀνέβλεπε.

ἀνέγγων, γινώσκω.

ἀνέκραξα.

ἀνακράζω.

ἀνεκτότε

comp. adj. [ἀν

endurable"]

endurable.

ἀνελήφθη

of ἀναλαμβάνει

ἀνεμνήσθ

pass. of ἀναμι

ἀν-εμος,

blowing this

Wind.—2. Pl

heaven, when

xlii. 27 [akin

"to blow"].

ἀνέχομαι

ἀνέχω.

ἀνέπεισοι

ἀναπίπτω.

ἀνέσεισα

ἀνασεῖω.

ἀνεστένε

ἀναστενάζω.

ἀνέστην

ἀνίστημι.

ἀνέτειλε

ἀνατέλλω.

(ἀν-έχω,

έσχηκα, v. a

"to hold"]

Test. not for

Mid.: ἀν-έ)

2. aor. ἦν-εσ

for one's s

Gen. of Obj

put up with,

ἀνεχώρη

ἀναχωρέω.

ἀ-νῆρ, v.

2. A husband

α, "a man

ἀ-γισθ-ός).

ἄνθρωπος

A human b

—ὁ υἱὸς τοῦ ἀνθρώπου, *the son of man*; i.e. Christ in respect to His human nature; viii. 20, etc.: —οἱ ἄνθρωποι, *men*, or *persons*, generally; vii. 8: *the people*; ix. 27.

ἀ-νίπτ-ος, ον, adj. [ἀ, "negative"; νίπτ-ω, "to wash"] *Not washed, unwashed*;—at vii. 2, supply *χερσὶ* with ἀνίπτοις.

ἀν-ίστημι, f. ἀνα-στήσω, p. ἀν-έστηκα, 1. aor. ἀν-έστησα, 2. aor. ἀν-έστην, v. a. and n. [ἀν-ά, "up"; ἵστημι, "to make to stand—to stand"] 1. Act.: In pres., imperf., fut. and 1. aor.: *To make to stand up; to raise up*, etc.—2. Neut.: In 2. aor.: a. *To stand up*.—b. *To rise from the dead*, etc.—c. *To rise up for the purpose of going; to set out, depart*.—3. Mid.: ἀν-ίστάμαι, f. ἀνα-στήσομαι: a. *To stand up; arise*.—b. *To rise from the dead*.

1. ἀ-νομ-ος, ον, adj. [ἀ, "negative"; νόμος, "law"] ("Not having law, lawless"; hence) *Wicked, impious*.—As Subst.: ἀνομος, ον, m. *A wicked, or impious, person; a transgressor*.

2. ἀνομος, ον; see 1. ἀ-νομος.

ἀντάλλαγμα, μάτος, n. [ἀνταλλάσσω, "to exchange for" something else, through verbal root ἀνταλλαγ] ("That which is exchanged for" something else; hence) With Gen. of that which is exchanged: *An exchange for, or in return for*.

ἀντί, prep. gov. gen. ("Over against"; hence) *In the place of, instead of in return for*.

ἀνώ-γει-ον, ον, n. [ἄνω, "above"; γαί-α, "the earth or ground"] ("The thing pertaining to that which is above the ground"; hence) Of a house: *An upper floor or chamber*.

ἀνω-θεν, adv. [ἄνω, "above"; particle *θεν* = "from"] ("From above"; hence, by a Greek idiom) *Above*, etc.:—ἀπὸ ἀνωθεν (supply τοῦ), *from that which is above; i.e. from the upper part or top*.

ἀπαγάγετε, 2. pers. plur. 2. aor. imperat. of ἀπάγω.

ἀπ-αγγέλλω, f. ἀπ-αγγελῶ, 1. aor. ἀπ-ήγγεila, v. a. [ἀπ-ό, in "intensive" force; ἀγγέλλω, "to carry word"] *To carry word about; to announce, report, relate, tell*;—at v. 14, xvi. 10, etc., without nearer Object.

ἀπ-άγω, (f. ἀπ-άξω), 2. aor. ἀπ-ήγαγον, v. a. [ἀπ-ό, "away"; ἄγω, "to lead"] 1. *To lead away*.—2. *To carry off to prison, or as a prisoner*.

(ἀπ-αίρω, f. ἀπ-αίρῶ, p. ἀπ-ήρκα, v. a. [ἀπ-ό, "off"; αἶρω, "to lift"] ("To lift off"; hence, "to carry away, take away").—Pass.: (ἀπ-αίρομαι), 1. aor. ἀπ-ήρθην, *To be taken away*.

ἀπάλός, ή, όν, adj. ("Soft" to the touch; hence) *Tender*.

ἀπ-αντάω -αντῶ, f. ἀπ-αντήσω, (p. ἀπ-ήντηκα), 1. aor. ἀπ-ήντησα, v. n. [ἀπ-ό, in "strengthening" force; ἀντάω, "to meet"] With Dat.: *To meet*.

ἀπαντήσσει, 3. pers. sing. fut. ind. of ἀπαντάω.

ἀπάρθη, 3. pers. sing. 1. aor. subj. of ἀπαίρω:—only in this form in Gr. Test.

ἀπ-αρνέομαι, -αρνοῦμαι, f. ἀπ-αρνήσομαι, 1. aor. ἀπ-ηρη-σάμην, v. mid. [ἀπ-ό, in "intensive" force; ἀρνέομαι, "to deny"] *To deny utterly*.

ἀπαρνησάσθω, 8. pers. sing. 1. aor. imperat. of ἀπ-αρνέομαι.

ἀπαρνήσομαι, f. ind. of ἀπαρνέομαι.

ἀπᾶς, πᾶσα, πᾶν, adj. [ἀ, in

yard; xii. 2.—3. With words denoting heed, caution, etc.: *Of*.—4. With words denoting healing, etc.: *Of*; v. 29; 34.—5. With words denoting to learn, etc.: *Of, from*; xiii. 28.—6. *Out of*; xvi. 9.—7. Prefixed to adverbs: *From*:—ἀπὸ μακρόθεν, *from afar* [akin to Sans. *apa*, “away from”].

(ἀπο-βάλλω, f. ἀπο-βάλλω), 2. aor. ἀπ-έβαλον, v. a. [ἀπό, “away, off”; βάλλω, “to throw”] *To throw away from one; to cast off*.

ἀποβᾶλῶν, οὔσα, ὄν, P. 2. aor. of ἀποβάλλω.

ἀπο-δημ-έω, -ῶ, (f. ἀποδημήσω, p. (intr.) ἀπεδήμηκα), 1. aor. ἀπεδήμησα, v. n. [ἀπό, “away from”; δῆμος, “the people”] (“To be away from the people”; hence) *To be abroad or in a far country*;—at xii. 1, with Acc. of “Duration of time.”

ἀπό-δημ-ος, ὄν, adj. [ἀπό, “away from”; δῆμος, “the people”] (“Away from the people”; hence) *Going abroad or to a foreign land*.

ἀπο-δίδωμι, f. ἀπο-δώσω, 2. aor. ἀπ-έδωκ, v. a. [ἀπό, “back again”; δίδωμι, “to give”] (“To give back again”; hence) *To pay, render*;—at xii. 17 with Acc. of nearer Object and Dat. of remoter Object.

ἀπο-δοκίμαζω, (f. ἀποδοκίμασω, p. ἀποδοκίμασα), 1. aor. ἀπ-εδοκίμασα, v. a. [ἀπό, denoting “negation or reversal”; δοκίμαζω, “to put to the proof, test”; hence, as a result, “to approve”] *To disapprove of, reject, refuse*.—Pass.: (ἀποδοκιμάζομαι), p. ἀποδοκιμασμαι, 1. aor. ἀπ-εδοκιμήσθην.

ἀποδοκιμασθῆναι, 1. aor. inf. pass. of ἀποδοκιμάζω.

ἀπόδοτε, 2 pers. plur. 2. aor. imperat. of ἀποδίδωμι.

ἀποθάνη, 3. pers. sing. 2. aor. subj. of ἀποθνήσκω.

ἀπο-θνήσκω, f. ἀπο-θανοῦμαι, 2. aor. ἀπ-έθανον, v. n. [ἀπό, in “strengthening” force; θνήσκω, “to die”] 1. *To die*.—2. In 2. aor., *To have died*, i.e. *to be dead*.

ἀποθνήσκων, οὔσα, ὄν, P. pres. of ἀποθνήσκω.

ἀποκαθιστᾷ, 3. pers. sing. pres. ind. of ἀποκαθιστάω.

ἀπο-καθιστάω, -καθιστῶ, v. a., another form of ἀποκαθίστημι. *To restore to the original condition*; only at ix. 12; see ἀποκαθίστημι.

ἀπο-καθίστημι, f. ἀποκαταστήσω, (p. ἀποκαθίσταμαι), v. a. [ἀπό, “back again”; καθίστημι, “to sit down”; hence, “to bring into a (certain) condition,” etc.; hence, as a medical term, “to restore” to the original state] *To restore to a former state of health, etc.*—Pass.: (ἀποκαθίσταμαι, p. ἀποκαθίσταμαι), 1. aor. ἀποκατεστάθην and ἀπεκατεστάθην.

ἀποκάτεσταθην, 1. aor. ind. pass. of ἀποκαθίστημι.

ἀποκεκῦλισμαι, perf. ind. pass. of ἀποκῦλις.

(ἀπο-κεφαλ-ίζω), 1. aor. ἀτεκεφάλισα, v. a. [ἀπ-ό, “from”; κεφαλ-ή, “head”] (“To take the head from” one; hence) *To behead*.

(ἀπο-κόπτω, f. ἀπ-κόψω), 1. aor. ἀπ-έκοψα, v. a. [ἀπό, “from”; κόπτω, “to cut”] (“To cut from” an object; hence) *To cut off*.

ἀπόκοψον, 1. aor. imperat. of ἀποκόπτω.

ἀποκριθῆις, εἶσα, ἔν, P. 1. aor. of ἀποκρίνομαι.

ἀποκριθῆτε, 2. pers. plur. 1. aor. imperat. of ἀποκρίνομαι.

ἀπο-κρίνομαι, (f. ἀπο-

κρίνομαι), 1. aor. ἀπεκρίνῃην, 1. aor. pass. in mid. force, ἀπεκρίθην, v. mid. [ἀπό, "from"; κρίνομαι (mid.), in force of "to adjudge" something to some one "from" another; hence, "to give a decision, pronounce an opinion," respecting a matter; hence) In conversation, etc.: *To reply, answer*;—sometimes with Dat. of person.

ἀπό-κρύφ-ος, ον, adj. [ἀπό, "from"; κρύφ-ω (late form of κρύπτω), "to hide"] ("Hidden from" one; hence) *Hidden, concealed, secret*.

ἀποκτανθεῖς, εἷσα, ἐν, P. 1. aor. pass. of ἀποκτείνω.

ἀποκτανθῆναι, 1. aor. inf. pass. of ἀποκτείνω.

ἀποκτείνειν, 1. aor. inf. of ἀποκτείνω.

ἀπο-κτείνω, f. ἀπο-κτενῶ, (p. ἀπ-έκτονα), 1. aor. ἀπ-έκτεινα, v. a. [ἀπό, in "strengthening" force; κτείνω, "to kill," etc.] *To kill, put to death, etc.*:—ἀποκτείνωμεν (1. pers. plur. subj. used to express mutual exhortation, etc.), *let us kill, suppose we kill*; xii. 7.

—Pass.: (ἀπο-κτείνομαι), 1. aor. ἀπ-εκτάνθην.

ἀποκτείνων, ονσα, ον, P. pres. of ἀποκτείνω.

ἀποκτενοῦσι(ν), 3. pers. plur. fut. ind. of ἀποκτείνω.

ἀπο-κῦλίω, f. ἀποκῦλίω, v. a. [ἀπό, "away"; κύλιω, "to roll"] *To roll away*.—Pass. perf.: ἀποκεκύλισμαι.

ἀπο-λαμβάνω, f. ἀπο-λήψομαι, (p. ἀπ-ελάφα), 2. aor. ἀπ-ελάβον, v. a. [ἀπό, "away"; λαμβάνω, "to take"] *To take away*; i.e. *to take apart or aside*.—Mid.: (ἀπο-λαμβάνομαι), 2. aor. ἀπ-ελαβόμην, *To take apart or aside, as one's own act*.

ἀπολαβόμενος, η, ον, P. 2. aor. mid. of ἀπολαμβάνω.

ἀπολέσαι, 1. aor. inf. of ἀπόλλυμι.

ἀπολέσει, 3rd pers. sing. f. ind. of ἀπόλλυμι.

ἀπολέσῃ, 3. pers. sing. 1. aor. subj. of ἀπόλλυμι.

ἀπολέσω, fut. ind. and 1. aor. subj. of ἀπόλλυμι.

ἀπο-δύμμι, f. ἀπο-λέσω, (p. ἀπο-δύμμι), 1. aor. ἀπ-ώλεσα, v. a. [ἀπό, in "intensive" force; δύμμι, "to destroy"] 1. Act.: a. *To destroy utterly or entirely*.—b. *To cause the death of, to kill*.—c. *Of a reward: To incur the loss of, to fail of, to miss*.—d. *Of the soul, life, etc.: To effect the loss of, to lose*.—e. *Of evil spirits: With accessory notion of punishment: To subject to eternal punishment or death*; 1. 24.—2. Mid.: ἀπο-δύμμι, f. ἀπο-δύμμαι, ("To destroy one's self utterly"; hence) *Of persons or things: To perish*.

ἀπολοῦνται, 3. pers. plur. fut. mid. of ἀπόλλυμι.

ἀπολύσαι, 1. aor. inf. of ἀπολύω.

ἀπολύσῃ, 3. pers. sing. 1. aor. subj. of ἀπολύω.

ἀπολύσον, 1. aor. imperat. of ἀπολύω.

ἀπολύσω, fut. ind. (viii. 3), and 1. aor. subj. (xv. 9) of ἀπολύω.

ἀπο-λύω, f. ἀπο-λύω, (p. ἀπο-λέλυκα), 1. aor. ἀπ-έλυσα, v. a. [ἀπό, "from"; λύω, "to loose"] ("To loose from" something; hence) 1. *To release, set free*.—2. *Of a multitude, etc.: To send away, dismiss*.—3. *Of husbands or wives: To put, or send, away; to divorce*.

ἀπο-πλανᾶν, pres. inf. of ἀποπλανᾶω.

ἀπο-πλανᾶω, -πλανῶ, v. a. [ἀπό, "away"; πλανᾶω, "to make to wander"] ("To make to wander away"; hence) *Mor-*

ally: *To lead astray, to cause to err, to seduce from the truth*;—at xiii. 22 τὸ ἀποπλανῆν answers to the Lat. Gerund in *dum* of acc. case, and depends on πρὸς.

ἀπο-στάσ-ιον, *ιον*, n. [ἀπό, "away"; στάσ-ις, "a putting"] ("A putting away"; hence) Of husbands and wives: *A divorce-ment or divorce*.

ἀπο-στεγάζω, 1. aor. ἀπεστγάσσα, v. a. [ἀπό, denoting "reversal"; στεγάζω, "to cover"] *To uncover, unroof*.

ἀποστείλας, *ἄσα*, av, P. 1. aor. of ἀποστέλλω.

ἀποστέλλω, 1. aor. subj. of ἀποστέλλω.

ἀποστελεῖ, 3. pers. sing. fut. indic. of ἀποστέλλω.

ἀπο-στέλλω, f. ἀπο-στελῶ, p. ἀπ-έσταλκα, 1. aor. ἀπ-έστειλα [ἀπό, "from"; στέλλω, "to send"] ("To send from" a person or place; hence) 1. *To send forth on a mission, etc.*;—at iii. 31; vi. 17, without nearer Object;—at iii. 14, with Acc. of nearer Object, and Inf.—2. *To send away; to bid, or command, to depart*.—3. Of an instrument: *To put forth*;—at iv. 29 supply αὐτός (= ἄνθρωπος) before ἀποστέλλει.

ἀποστελεῖ, fut. ind. of ἀποστέλλω.

ἀπο-στερέω, -στερῶ, 1. aor. ἀπ-εστέρησα, v. a. [ἀπό, in "strengthening" force; στερέω, "to deprive"] ("To deprive" one of something; hence) *To defraud, despoil*;—in classical Gr. with Acc. of person, and Gen. or Acc. of thing; but at x. 19 without any following case.

ἀποστερήσης, 2. pers. sing. 1. aor. subj. of ἀποστερέω.

ἀπόστολ-ος, *ον*, m. [for ἀπόστολ-ος; fr. ἀποστέλλω, "to send forth"] ("One sent forth"; hence) *An apostle*.

ἀποταξάμενος, P. 1. aor. mid. of ἀποτάσσω.

(ἀπο-τάσσω), v. a. [ἀπό, "asunder"; τάσσω, "to arrange or set"] ("To set asunder" from something; hence, "to detach."—Mid.: ἀπο-τάσσομαι, 1. aor. ἀπ-εταξάμην, ("To detach one's self" from something; hence) With Dat. of person: *To bid adieu to, take leave of, quit, etc.*

ἀπο-φέρω, (f. ἀπ-οίσω, p. ἐπ-ενήνοχα), 1. aor. ἀπ-ήνεγκα, v. a. [ἀπό, "away"; φέρω, "to bear or carry"] *To bear, or carry, away*.

ἄπ-τω, (f. ἄψω), 1. aor. ἤψα, v. a.: 1. Act.: a. *To fasten to, to join*.—b. *To kindle, light, by bringing into contact with fire*.—

2. Mid.: ἄπ-τομαι, (f. ἀψομαι), 1. aor. ἤψαμην, ("To fasten, or join, one's self" to something; hence) With Gen.: *To take, or lay, hold of; to touch*.—

3. Pass.: ἄπ-τομαι, (f. ἀψθήσομαι, p. ἤμμαι), *To be kindled or lighted* (perhaps akin to Sans. root SAP, "to connect").

ἀπώλ-εια, *είας*, f. [strengthened fr. ἀπόλ-εια; fr. ἀπόλ-λῦμι, "to destroy"] ("Destruction"; hence) *Waste*.

ἄρα, adv.: 1. *Perchance, indeed*.—2. In questions: *To mark amazement, etc.*: *I, etc., pray you; then, in the world*:—*τίς ἄρα οὗτός ἐστιν, who in the world is this man?* iv. 41.

ἄραι, 1. aor. inf. of αἶρω.

ἄρας, *ἄσα*, av, P. 1. aor. of αἶρω.

ἀρᾶτω, 3. pers. sing. 1. aor. imperat. of αἶρω.

ἀργύρ-ιον, *ιον*, n. dim. [ἀργύρ-ος, "silver"] ("Small silver"; hence, "silver-money"; hence) *Money in general*.

ἀρέσας, *ἄσα*, av, P. 1. aor. of ἀρέσκω.

ἀρέσκω, f. ἀρέσω, (p. ἀρή-

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αἰσά, 1. aor. ἤρεσα, v. n. With Dat. of person : *To be pleasing to; to please or gratify.*

ἀρθήσομαι, 1. fut. ind. pass. of αἰσά.

ἀρθήτι, 2. pers. sing. 1. aor. imperat. pass. of αἰσά.

Ἀριμαθαία, αἰ f. *Arimathea*; a city of Judea, the site of which is not determined.

ἀρνέομαι, -οῦμαι, f. ἀρνήσομαι, 1. aor. ἀρνησάμην, v. mid. *To say "no"; to deny.*

ἄρον, 1. aor. imperat. of αἰσά.

ἀροῦσι, 3. pers. plur. fut. ind. of αἰσά.

1. ἄ-ῥω-στος, στον, adj. [ἀ, "negative"; ῥω, root of ῥώ-νυμι; in pass. force "to be strong," with ῥ doubled] ("Not strong"; hence) *Weak in health, sick, etc.*—As Subst.: ἄρρωστος, ου, m. *A person weak in health, a sick person, etc.*

2. ἄρρωστος, ου, m.; see 1. ἄρρωστος.

ἄρσεν, ενος; see ἄρσιν.

ἄρσιν, εν, adj. *Male, belonging to the male sex.*—As Subst.: ἄρσεν, ενος, n. *A male, one of the male sex.*

ἄρτος, ου, m.: 1. *A loaf of bread*;—Plur.: *Loaves.*—2. In collective force: *Bread.*—3. *Food, victuals*:—δ ἄρτος τῶν τέκνων, *the children's food*; i.e. intended for their use; vii. 27:—ἄρον φαγεῖν, *to eat food*; i.e. to partake of an entertainment; iii. 20.

ἀρτύετε, 2. pers. plur. fut. ind. of ἀρτύω.

ἀρτύω, f. ἀρτύσω, v. a. ("To prepare"; hence) *Of food, etc.*: With accessory notion of skill, etc.: *To render savoury, to season, etc.*;—at ix. 50 applied to salt.

ἀρχ-ή, ἡς, f. [ἀρχ-ω, "to begin"] *A beginning, commencement*;—at xiii. 9 in plur.

ἀρχ-ιερεῦς, ιερέως, m. [ἀρχ-

ός, "a chief";

("Chief-priest")

1. *High-priest*

chief-priests; i.

24 courses,—

γραμματεῖς, *the*

the scribes; i.e.

the Sanhedrim

ἀρχ-ι-σὺν

[ἀρχ-ω, "to r-

ing vowel; σ

agogue"] *A*

agogue.

ἀρχω, (f.)

("To be first

etc.: With Ge

command; x.

ομαι, (f. ἀρ

ἄμην: In ti

mence.

ἀρχ-ων,

"ruling";

"to rule," u

ruling"; her

ἄρωμα,

[prob. akin

"to smell"

that is smel

fragrance].

ἀ-σβε-σ'

"negative"

ννύμι, "tc

be extinct

ἀσέλγ-

ής, "licent

quality of

Licentious

ness.

ἀσθεν-

ησα, v. n

strength,

σθαιής";

or ill, *hea*

ἀ-σθει

σθέν-ος,

σθένος";

ἀσθεν

P. pres. c

A sick p

the sick;

erally.

ἀσκός, οὔ, m. ("A leathern-bag," mostly made of goat-skin; hence, as used for wine) *A wine-skin*:—in English Version translated "bottle."

ἀσπάζομαι, (f. ἀσπάσσομαι), 1. aor. ἤσπασάμην, v. n. *To salute by words.*

ἀσπασμός, μου, m. [for ἀσπαδμός; fr. ἀσπάζομαι (= ἀσπάδ-σομαι), "to salute"] *A saluting, salutation, greeting.*

ἀστήρ, στέρος, m. ("A strewer"; hence) *A star*, as a strewer of light [ἀ, prefix; Sans. root στṛi, "to strew"].

ἀσύνετος, σύνετον, adj. [ἀ, "negative"; συνετός, "intelligent, sagacious"] ("Not συνετός"; hence) *Devoid of intelligence or sagacity; unwise, ignorant.*

ἀσφαλῶς, adv. [ἀσφαλ-ής, "safe"] ("After the manner of the ἀσφαλής"; hence) *Safely, securely.*

ἀτιμ-ος, ον, adj. [ἀ, "negative"; τιμή, "honour"] ("Not having τιμή"; hence) *Without honour, unhonoured, dishonoured.*

(**ἀτιμ-ώω**, -ω), f. ἀτιμώσω, p. ἡτίμωκα, v. a. [ἀτιμ-ος, "dishonoured"] ("To make ἀτιμος"; hence) *To dishonour, to treat shamefully*.—Pass.: p. ἡτίμωμαι, (1. aor. ἡτίμωθην, 1. f. ἀτιμωθήσομαι).

αὐ-λή, λῆς, f. ("A courtyard"; hence, "a dwelling-place," surrounding the courtyard; hence "a dwelling or abode" in general; hence) *A palace, etc.* [either fr. ἀ-ω, "to blow," fr. Sans. root vā; or akin to Sans. root vās, "to dwell"].

αὐξ-άνω, (f. αὐξήσω, p. ηὔξηκα), v. a. *To grow, grow up, increase* [akin to Sans. root vākṣi, "to grow"].

αὐξάνων, οὔσα, ον, P. pres. of αὐξάνω.

αὐτ-ό-μα-τος, τη, τον, adj. [αὐτ-ός, "self"; (ο) connecting vowel; μά-ομαι, "to desire"] ("Self-desiring"; hence, "of one's own will or accord"; hence) *Of things: Of itself, etc., by itself, etc.*

1. αὐτοῦ, masc. and neut. gen. sing. of αὐτός.

2. αὐτοῦ, ἧς, οὗ; see εαυτοῦ.

αὐ-τός, τη, τον, pron. adj. 1. *Self, very*.—As Subst.: Of all persons: αὐτός, οὔ, m. *I myself, you yourself, he himself, etc.*

2. With article prefixed, in all genders and cases: *The same*.—As Subst.: τὸ αὐτό, *the same thing*.—3. As simple pron. of 3rd person: *He, she, it, they, etc.*

—sometimes repeated; cf. v. 2; ix. 28; put in conjunction with a relative pron. in same clause; cf. vii. 25 [akin to a pron. ar, preserved in the Zend language].

ἀφ-αιρέω, -αιρῶ, f. ἀφαιρήσω, (p. ἀφῆρα), 2. aor. ἀφείλον, v. a. [ἀπ-ό, "away or off"; αἰρέω, "to take"] *To take away, or off, by a blow, etc.; to cut off.*

ἀφ-εδρ-ών, ὄνος, m. [ἀπ-ό, "away from"; ἔδρ-α, "a seat"] ("That which has a seat away, or apart, from" the other rooms of a house; hence) *A closet, privy.*

ἀφ-έθη, 3. pers. sing. 1. aor. subj. pass. of ἀφίημι.

ἀφ-εθήσεται, 3. pers. sing. 1. fut. ind. pass. of ἀφίημι.

ἀφ-είλον, 2. aor. ind. of ἀφαιρέω.

ἀφ-είς, εἶσα, ἐν, P. 2. aor. of ἀφίημι.

ἀφ-ες, 2. pers. sing. 2. aor. imperat. of ἀφίημι.

ἀφ-ε-σις, σεως, f. [for ἀφ-ε-σις; fr. ἀφί-ημι (= ἀπ-ό, "from"; ἵ, root of ἵ-ημι, "to cause to go,

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to send"), "to send away"]
("A sending away"; hence)
Remission, pardon, forgiveness.

ἀφείνται, for ἀφείνται,
3. pers. plur. perf. ind. pass. of
ἀφίημι.

ἀφῆκα, 1. aor. ind. of
ἀφίημι.

ἀφίεναι, pres. infin. of ἀφίημι.

ἀφίετε, 2. pers. plur. pres.
ind. of ἀφίημι.

ἀφ-ίημι, f. ἀφίσω, (p. ἀφ-
είκα), 1. aor. ἀφῆκα, 2. aor.
ἀφῆν, v. a. [ἀπ-ό, "from, away"
(see ἀπ-ό); ιημι, "to send"] 1.
("To send from" one; hence)
To send forth, utter, a cry, sound,
etc.—2.: a. To send away, dis-
miss, etc.—b. To pass by or over;
to make no account of, neglect,
transgress, etc.—c. To forgive,
remit, pardon, etc., sin, an in-
jury, etc.;—at i. 25 and 26 ἀφίετε
stands without a nearer Object.
—d. From the idea of "giving
up, yielding," etc., connected with
"sending away": (a) *To allow,*
suffer, permit, etc.—(b) Without
Object: "Ἄφετε, Suffer it to be so;
let alone, hold, etc.; but at x. 81
ἄφετε belongs to no. d. (a)
above; and at xiv. to no. 3. d.—
3. (In a reflexive force: "To
send one's self away from" some-
thing; hence) a. To leave, for-
sake, abandon.—b. To leave, let
remain.—c. To leave behind one
at death.—d. To leave alone or
unmolested; xiv. 6.—Pass.: ἀφ-
εῖμαι, p. ἀφείμαι, 1. aor. (ἀφ-
είθην, and) ἀφίθην, 1. fut. ἀφ-
εθήσομαι.

ἀφρ-ίζω, (f. ἀφρίσω), v. n.
[ἀφρ-ός, "foam"] *To foam at*
the mouth.

ἀφρίζων, ουσα, ον, P. pres.
of ἀφρίζω.

ἀφρο-σύνη, σύνη, f. [for
ἀφρον-σύνη; fr. ἀφρων, ἀφρον-
ος, "foolish"] ("The state or

quality of *tl*
Foolishness, f

ἀ-χειρο-
ποίητος, adj.
χειροποίητος
fr. χεῖρ, "h
ing vowel; π
"made by hu
hands.

δύσμαι,

βάθ-ος,
"deep"] ("

the βαθύς";

βάλεῖν;

βάλλω,

βληκα, 2. aor.

cause to fall

a. To put,

τοὺς δακτύλους

(own) finger

man's) ears

throw, cast;

χαλκὸν εἰς τ

ἵβαλον, and

alone after

and pluperf.

etc., hence)

Of a person

smile, hit, c

λομαι, p.

ἰβλήθην, 1.

to Sans. to

causative fo

βάλλων

βάλλω.

βάλλω, fr

βάλλων,

βάλλω.

βαπτ-ί

βάπτικα, 1.

and n. [aki

in water"]

hence) 1.: person.—b.

administer

βαπτ-ίζω

ισάμη, ("

water"; h

self, etc.;

βαπτίζομαι, *p. βεβάπτισμαι*, 1. aor. *ἑβαπτίσθην*, 1. f. *βαπτισθήσομαι*, ("To be dipped in water"; hence) *To be baptized*; see *eis*, no. 2;—at x. 38, 39 in figurative force, and with "Acc. of Respect."

βαπτίζων, *ουσα*, *ον*, P. pres. of *βαπτίζω*.

βαπτισθεὶς, *είσα*, *έν*, P. 1. aor. pass. of *βαπτίζω*.

βαπτισθήσομαι, 1. f. ind. pass. of *βαπτίζω*.

βάπτισμα, *μάτος*, *n.* [for *βάπτιδμα*; fr. *βαπτίζω* (= *βαπτίζω*), "to baptize"] ("The baptizing thing"; hence) *Baptism*;—at x. 38; 39, in a figurative sense.

βαπτισμός, *μοῦ*, *m.* [for *βαπτιδμός*; fr. *βαπτίζω* (= *βαπτίζω*), "to dip in water"] ("A dipping in water"; hence) *Of culinary vessels, etc.: A rinsing, cleansing, washing.*

βαπτιστής, *τοῦ*, *m.* [for *βαπτιδτής*; fr. *βαπτίζω* (= *βαπτίζω*), "to baptize"] ("A doer of baptizing"; hence) *Baptist*, as a designation of John the son of Zacharias.

βαπτίσωμαι, 1. aor. subj. mid. of *βαπτίζω*.

***Βαραββᾶς**, *ον*, *m.* ("Son of Abba," or of a "Father") *Narabbas*; a Jewish prisoner condemned to death for insurrection and murder, whose liberation was demanded by the people of Jerusalem at the feast of the Passover, in the place of Christ.

(*βάρ-έω*, *-ῶ*, *f.* *βαρήσω*, *p.* *βεβάρηκα*, *v. a.* [*βαρ-ύς*, "heavy"] ("To make *βαρὺς*"; hence) *To make heavy, weigh down, oppress.*—Pass.:) *βαρ-έομαι*, *-οῦμαι*, *p.* *βεβάρημαι*, 1. aor. *ἑβαρήθην*: *Of the eyes: To be made heavy, to be heavy, to be weighed down or oppressed with sleep.*

***Βαρθολομαῖος**, *ον*, *m.*

("Son of Tolmai") *Bartholomew*; one of the twelve Apostles. He is said to have preached the Gospel in India.

***Βαρτιμαῖος**, *ον*, *m.* ("Son of Timal") *Bartimaeus*; a blind beggar-man, whose sight Jesus restored.

βάσαννιζόμενος, *η*, *ον*, P. pres. pass. of *βάσαννίζω*.

βάσανν-ίζω, (*f.* *βάσαννῶ*), 1. aor. *ἑβάσαννισα*, *v. a.* [*βάσανν-ος*, "a touch-stone"] ("To apply the *βάσανν-ος* to" a thing; hence, "to put to the test"; hence, "to examine (persons) closely"; hence, "to examine by torture"; hence) 1. *To torture, torment, rack.*—2. *To distress greatly, to bring into great trouble, etc.*—Pass.: *βάσανν-ίζομαι*, (*p.* *βεβάσαννισμαι*), 1. aor. *ἑβάσαννισθην*.

1. aor. subj. of *βάσαννίζω*.

βασίλ-εῖα, *είας*, *f.* [*βασιλεύω*, "to be a king, to reign"] ("A reigning"; hence) *A kingdom.*

βασιλεύς, *έως*, *m.* *A king.*
βαστάζω, *f.* *βαστάσω*, 1. aor. *ἑβάστασα*, *v. a.* *To carry, bear.*

βαστάζων, *ουσα*, *ον*, P. pres. of *βαστάζω*.

βάτος, *ον*, *m.* *A bramble-bush; a bush in general.*

βδέλυγ-μα, *μάτος*, *n.* [*βδέλυγ*, a verbal root of *βδελύσσω*, "to make loathsome"; in mid.: "to feel disgust at, detest, abominate"] ("That at which disgust is felt," etc.; hence) *An abomination, an abominable thing*:—*τὸ βδέλυγμα τῆς ἐρημώσεως*, the abomination, or abominable thing, of the desolation, is probably the heathen Roman army, which, under Titus, captured and plundered Jerusalem, and destroyed the Temple.

βεβαι-όω, *-ῶ*, *f.* *βεβαιώσω*,

ν. a. [βέβαι-ος, "firm"] ("To make βέβαιος"; hence) *To confirm, establish.*

βεβαιῶν, οὔσα, οὖν, P. pres. of βεβαιῶ.

*βεβαρημένος, η, ον, P. perf. pass. of βαρέω.

βέβληκα, perf. ind. of βάλλω.

βέβληματ, perf. ind. pass. of βάλλω.

βεβλημένος, η, ον, P. perf. pass. of βάλλω.

*Βεελζεβούβ, m. indecl. ("Lord of Flies") *Beelzebub*; the name of a god worshipped by the Philistines; see 2 Kings i. 2. In the Gr. Test. used as the name of the prince of the evil spirits, the same as Satan.

*Βηθανία, ας, f. (acc. to some, "The House of dates"; acc. to others, "The House of ships") *Bethany* (now *El-Azariéh*, "The Village of Lazarus"); a village something less than two miles from Jerusalem, at the E. foot of the Mount of Olives, more especially remarkable as the scene of the raising of Lazarus.

*Βηθσαιδα, n. indecl. ("The House of provisions or food";—or, "The House of the Chase" = "of fishing") *Bethsaida*; a town of Galilee, on the W. shore of the Sea of Tiberias. Its inhabitants were mainly fishermen.

*Βηθφάγη, n. indecl. ("The House of unripe figs") *Bethphagé*; a place on Mount Olivet, between Bethany and Jerusalem.

βιβλ-ιον, ιον, n. dim. [βιβλ-ος, "a book"] ("A little book"; hence) *A scroll of writing; a writing, document, etc.*

βίβλος, ου, f. ("The inner bark of the papyrus"; hence, "paper" made of the inner bark of the papyrus; hence) *A book, etc.*

βί-ος, ου, m. ("Life"; hence)

The means of the sustentation of life; Being, property [akin to Sans. root *živ*].

(βλάπτω), f. βλάψω, (p. βλάβω), 1. aor. ἐβλάψα, ν. i. ("To cause to grow faint or languid"; hence) *To hurt, harm, injure* [akin to Sans. root *MLA* "to be faint or languid"; i. causative force].

βλαστ-ἄνω, (f. βλαστήσω, p. βεβλάστηκα), 1. aor. ἐβλάστησα, ν. n. Of plants, seeds, etc. *To grow up, to sprout or burst forth, to bud* [akin to Sans. root *VRIDH*, "to grow"].

βλασφημ-έω, -ῶ, (f. βλασφημήσω, p. βεβλασφήμηκα), 1. aor. ἐβλασφήμησα, ν. a. ai. n. [βλάσφημ-ος, "speaking profanely"] 1. Act.: *To speak profanely of or about; to blaspheme*.—2. Neut.: a. *To speak profanely or blasphemously; to blaspheme*. b. With cognate Acc.: *To utter or speak, blasphemously*.

βλασφημ-ία, ιας, f. [βλασφημ-έω, "to blaspheme"] *blaspheming, blasphemy*.

βλάβη, 8. pers. sing. 1. a. subj. of βλάπτω.

βλέπω, (f. βλέψω, p. βλεψάω), ν. a. and n.: 1. Act. a. *To see or behold an object. To take care, or heed, about; to look to.*—2. Neut.: a. *To possess faculty of sight, to see.*—b. *To heed, beware.*—c. *To look.*

βλέπων, οὔσα, ον, P. pres. of βλέπω.

βληθήναι, 1. aor. inf. p. of βίλλω.

βλήθητι, 1. aor. imper. pass. of βίλλω.

βλη-τέος, τέα, τέον, verb. ad]. [βλη, a root of βάλλω, "put"; see βάλλω, no. 1] *And be put*;—at ii. 22 βλητέον ἐστὶ to be supplied forms impers. pass. verb: *there must be put by one, i.e. one must put.*

such a construction as the foregoing verbal adjectives are folkd. by the case grammatically belonging to the verb from which they spring.

***Βοανεργές**, m. plur. indecl. Explained by St. Mark as *Sons of Thunder*;—more literally, according to the Hebrew, "Sons of a noisy crowd." The term points out fervid and zealous men.

βο-άω, -ᾶ, (f. βοήσω, p. βοήσωκα), 1. aor. ἰβόησα, v. n. *To cry, or call, out* [akin to Sans. root HVK, "to call"].

βοηθ-έω, -ᾶ, (f. βοηθήσω, p. βοηθήσωκα), 1. aor. ἐβοήθησα, v. n. [βοηθ-ός, "an aider"] ("To be a βοηθός"; hence) *To aid, assist, help, succour*.

βοήθησον, 2. pers. sing. 1. aor. imperat. of βοηθέω.

βοσκομέυος, η, ον, P. pres. mid. of βόσκειν.

βό-σκω, (f. βοσκήσω), v. a. ("To nourish"; hence) 1. Act.: Of animals as Object: *To drive to pasture, feed, tend*.—2. βόσκειν, ("To nourish one's self"; hence) Of animals as Subjects: *To feed, graze* [akin to Sans. root FL, "to nourish"].

βουλευ-τής, τοῦ, m. [βουλευώ, "to counsel"] *A counselor*.

βούλ-ομαι, f. βουλήσομαι, p. βεβούλημαι, 1. aor. ἐβουλήθην and ἡβουλήθην, v. mid. *To will, wish, desire* [root βουλ (= βαλ), akin to Sans. root VRI, "to choose"].

βοῶν, ὦσα, ὦν, contr. P. pres. of βοάω.—As Subst.: m. *One crying, or calling, out*; f. 3. **βοῶντος**, mas. gen. sing. of βοῶν.

βροντή, ἡς, f. *Thunder*.

βρῶ-μα, μάτος, n. [βρω, root of βι-βρώ-σκω, "to eat"] ("That which is eaten"; hence) *Food*.

Γάδδρ-ηνός, ηνός, m. [Γάδαρ-α, "Gadara" (now "Om Keiss"); a city of Palestine to the SE. of the Sea of Galilee] *A man of Gadara; a Gadarene*.

γά[ρ]οφύλακ-ιον, ἰον, n. [γάροφύλαξ, γάροφύλακ-ος, "one who guards treasure"; fr. γάρ-α, "royal treasure"; hence, "riches, treasure" in general; (ο) connecting vowel; φύλαξ, "a guard, guardian"] ("A thing pertaining—i.e. here, entrusted—to a γάροφύλαξ"; hence) *A place where treasure, etc., is kept or deposited; a treasury*.

γαλήνη, ης, f. *Stillness of the ocean; a calm*.

***Γαλιλαία**, ας, f. *Galilee*; the extreme N. part of the Holy Land, on the confines of Phœnicia and Coelē-Syria, divided into Lower and Upper Galilee. It seems to have been originally that district in the tribe of Naphthali, which contained the twenty cities (standing round Kedesh as a supposed centre) given by Solomon to Hiram, king of Tyre.—Hence, **Γαλιλαίος**, α, ον (for Γαλιλαί-ιος), adj. *Of, or belonging to, Galilee; Galilean*.—As Subst.: **Γαλιλαίος**, ου, m. *A man of Galilee; a Galilean* ["a circle or circuit": the term *Erets hagdil*, "Land of the circle or circuit," being that which is employed to denote this district at 1 Kings ix. 11, where the transfer of it to Hiram is mentioned].

γάμ-έω, -ᾶ, f. γάμῃσω, p. γεγάμηκα, 1. aor. ἐγάμησα and ἐγημα, v. a.: 1. Act.: Of a man: *To marry a woman*.—2. Pass.: (γάμ-έομαι, οὔμαι, p. γεγάμημαι), 1. aor. ἐγάμήθην. Of a woman: *To be married to a man; to marry a man* [akin to Sans. root JAM, an old form of

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gam, "to tame"; and, in some combinations, "to marry"].

γαμηθή, 3. pers. sing. 1. aor. subj. pass. of *γαμέω*.

γαμήση, 3. pers. sing. 1. aor. subj. of *γαμέω*.

(**γάμ-ισκω** and **γαμίζω**, v. a. [**γάμ-ος**, "marriage"] 1. Act.:

To give a daughter in marriage.—

2. Mid.): **γάμ-ισκομαι**, ("To give one's self in marriage"; hence) Of a woman as Subject: *To marry, wed.*

γάρ (usually the second word in a clause; but at ix. 34; xiii. 33 and 35, in the third place), conj. *For*.

γαστήρ, *τέπος* *τρός*, f. ("The belly"; also) *The womb*:—*ἐν γαστρὶ ἔχειν*, (*to hold in the womb*; i.e.) *to be pregnant, or with child* [akin to Sans. *jāthara*, "the belly, the womb"].

γεγονώς, *via*, *és*, P. perf. of *γίνομαι*:—*τὸ γεγονός*, *that which had happened*; v. 14.

γέγραπται; see *γράφω*.

***Γέννα**, *ης*, f. *Gehenna* [changed from Hebr. *Gē Hinnōm*, "The Valley of Hinnom," lying on the western and southern sides of Jerusalem. It was here that the Israelites, when they fell into idolatry, offered their children as burnt sacrifices to Moloch, or Molech, the god of the Ammonites; 2 Kings xvi. 3; 2 Chron. xxxiii. 6, etc. When Josiah had put an end to this idolatrous practice (2 Kings xxiii. 10), the carcasses of animals and malefactors were thrown into this valley, and unclean things of every kind were burnt in it. Hence] *The place of eternal punishment; hell.*

***Γεθσημάνῃ**, n. indecl. ("Oil-press or Oil-vat") *Gethsemane*; the name of a country-house or estate near the Mount of Olives,

(**γεμ-ίζω**), 1. aor.

ω, "to be full"; he

With Acc. a thing *with so*

full.—Pass.

aor. **ἐγεμίσθαι**

γεμίσας of *γεμίζω*.

γεν-εά, of *γίγνομαι*: be born"] birth"; he i.e. the perso time.

γενέσθαι *γίνομαι*.

γενέσθαι.

(**γενέσ-θαι**, "birth"

is, "birth"

one's birth;

γενέσθαι, a

day feast;

γεν-ν-άω

γεγέννηκα, 1

[root *γεν*

doubled] ("

hence) 1. 1

To engender

mother: *Τὸ*

2. Pass.: **γε**

p. **γεγέννημ**

Of a child:

γέννη-μ

γεννά-μ;

forth"] ("

forth"; 1

spring"; 1

Produce, fr

***Γεννη**

Gennesaret

of country

lake of Til

called the

lake of G

name is a

eth or *Chi*

xxxiv. 11;

The mode

Bahr-al-T

γενόμενος, η, ον, P. 2. aor. of γίνομαι.

γέν-ος, εος ους, n. [γεν, root of γίνομαι, "to be born"] ("That which is born"; hence) 1. A race, family, etc. — 2. A sort, kind.

(γεύ-ω, f. γεύσω), 1. aor. ἔγευσα, γ. a.: 1. Act.: To give a taste of.—2. Mid.: γεύ-ομαι, f. γεύσομαι, 1. aor. ἐγευσάμην, (p. pass. in mid. force, γέγευμαι), γ. mid. ("To give one's self a taste of"; i.e.) With Gen.: To taste something:—γεύεσθαι θανάτου, to taste death; i.e. to experience death, to die [akin to Sans. root JUSTI, "to enjoy"].

γεωργός, όν, adj. [for γε-εργός; fr. γέ-α (= γῆ), "the earth, soil"; obsol. εργ-ω, "to work"] ("Working the earth or soil"; hence) Tilling, or cultivating, the ground.—As Subst.: **γεωργός**, ου, m. One who tills the soil, etc.; a tiller of the ground, a husbandman.

γῆ, γῆς, f.: 1. Earth, as opp. to "heaven."—2. Land, as opp. to sea.—3. A land, country.—4. The ground.—5. Soil, or earth, in which seeds, etc., are sown.

γίνομαι, γίγνομαι, f. γενήσομαι, p. γέγενα, 2. aor. ἐγενόμην; also in pass. forms, p. γεγένημαι, 1. aor. ἐγενήθην, (1. fut. γενήσομαι, γ. mid. ("To come into being"; hence, "to be born"; hence) 1.: a. Of persons: To be made, formed, or created.—b. Of the Sabbath: To be instituted, established, or ordained.—In both the foregoing meanings at il. 27 by figure zeugma.—2.: a. To happen, come to pass, take place, occur.—b. Impers.: ἐγένετο: (a) It came to pass, etc.; i. 9, et al.—(b) It befel or happened; v. 16.—3. Of time: To arrive, be present, have come:—ὅπως γενομέν-

ης, when evening had come; i. 32; Gen. Abs.—4. With predicate: To be, or become, something:—γενέσθαι ἄλλοις ἀνθρώπων, to become fathers of men; i. 17.—5. Like εἰμί, To be:—τοῖς μετ' αὐτοῦ γενομένοις, to those who had been with him; i.e. to his disciples; xvi. 10.—With εἰς, "for": To be for something; i.e. to be changed into, to be made; xii. 10.—N.B. In the Gr. Test. γίνομαι is never used with a follg. part. in the place of a finite word: εἰμί alone is thus employed; see εἰμί, no. 9 [reduplicated, and changed, from root γεν, akin to Sans. root JĀĀ, in intransitive force, "to be born"; also, "to become, take place"].

γινώσκω, γινώσκειν, f. (γινώσκω), γινώσκειν, p. ἔγνων, 2. aor. ἔγνων, (imperat. γνῶθι, subj. γνῶ, γνῶς, γνῶ, opt. γνοιήν, inf. γινῶναι, part. γνούς), γ. a.: 1. To perceive, mark, observe, understand, learn.—2. In past tenses: ("To have perceived," etc.; hence) To know [root γνω, akin to Sans. root JĀĀ, "to know"; cf. Lat. no-sco (old form gno-sco), Eng. "know"].

γλῶσσα, ης, f.: 1. A tongue of a person, etc.—2. A tongue, language.

γναφεύς, έως, m. [γναφ, a root of γράπτω, "to dress, or full," cloth"] A fuller.

***Γολγοθά**, n. indecl. ("A scull") Golgotha; a place near Jerusalem where criminals were put to death, and in which their bones were permitted to lie unburied.

***Γόμορρα**, ων, n plur. (prob. "Submersion") Gomorrha; one of the cities of the plain destroyed for their wickedness, and on the site of which is the Dead Sea; see Gen. xiv. 3.

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γόνᾱτα, acc. plur. of γόνυ.

γον-εύς, έως, m. [γον-άω (=γεννάω), "to beget"] ("A begetter"; hence, "a father"; hence) Plur.: *Parents*; xiii. 12.

γόνυ, άρος (Dat. Plur. γόνυσι), n. A knee:—γόνυα τιθέναι, (to place, i.e.) to bend the knee in token of homage [akin to Sans. *jānu*, "a knee"].

γονῦπετ-έω, -ώ, 1. aor. έγονυπέτητα, v. a. [γονυπετ-ής, "falling on the knees"] To fall on the knees to or before.

γονυπετήσας, άσα, αν, P. 1. aor. of γονυπετώ.

γονυπετών, οῦσα, οῦν, contr. part. pres. of γονυπετώ.

γραμμᾱτ-εύς, έως, m. [γράμμα, γραμμᾱτ-ος, "a written character, a letter"] ("He who attends to γράμμα"; hence, "a writer or copyist"; hence) Among the Jews after the return from the captivity: 1. A scribe; i.e. one whose office it was to expound the Law as well as to transcribe it.—2. Plur.: In connection with άρχιερεῖς or πρεσβύτεροι, *The Scribes*, who were members of the Sanhedrim.

γράφ-ή ής, f. [γράφ-ω, "to write"] ("That which is written"; hence) Sing. and Plur.: With definite article: *The Scripture* or *Scriptures*; i.e. the inspired writings.

γράφω, f. γράψω, p. γέγραφα, 1. aor. έγραφα, v. a.: 1. To write.—2. Impers. perf. ind. pass.: γέγραπται, *It is written* in the Scriptures.—3. To enjoin, command, etc., in one's writings; xii. 19.—Pass.: γράφομαι, p. γέγραμμαι, (1. aor. έγράφην).

γράψαι, 1. aor. inf. of γράφω.

γρηγορ-έω, -ώ, 1. aor.

έγρηγόρησα, v. n. [late prez. fr. έγρηγορ-α, perf. of έγείρω, "to rouse"] ("To rouse one's self";

hence) 1. To

—2. Mentally vigilant.

γρηγορή, γρηγορέω.

γυμνός, without clothing ply αὐτοῦ with γύν-ή, αὐ brings forth woman.—2. root JAN, in t bring forth"

γωνία, ι angle.

*Δαβίδ, loved") Da Jewish natic and ancestor x. 48.

δαίμον-ι έδαμονίσθη; δαίμων-ος, "To be possessed

δαίμονι pres. of δαίμ

δαίμων- in form [δα δαίμων]

δαίμονι 1. aor. of δα

δαί-μων

"to distribute distributor

one's lot; hence, "a

spirit"; in spirit, devil

Test.

δάκ-ρυ, which bites

to the effect eyes and eye

Sans. root bite"; cf.

form dac-ri

δάκ-τυ.

finger-

Δαλμα

Dalmanūla; a village, or small town, prob. in the plain of Genesareth, and on the shores of its lake.

(δαμ-ἄζω, f. δαμάσω, p. δεδάμακα), 1. aor. ἰδάμασα, v. a. [δαμ-ἄω, "to tame"].

δαμάσαι, 1. aor. inf. of δαμάσω.

δαπάν-ᾶω, -ω, f. δαπάνήσω, (p. δεδάπανηκα), 1. aor. ἰδάπανησα, v. a. [δαπάν-η, "expenditure"] To expend.

δαπάνησας, ᾶσα, αν, P. 1. aor. of δαπάνᾶω.

δέ, conj.: 1. And, also.—2. But; see μέν.

δεδεμένος, η, ον, P. perf. pass. of δέω.

δεδέσθαι, perf. pass. inf. of δέω.

δίδωμαι, perf. ind. pass. of δίδωμι.

δίδωκα, perf. ind. of δίδωμι.

δεδώκει, for ἰδεδώκει; see δίδωμι.

δεῖ, pres. subj. of δεῖ.

δεῖ, imperf. ἰδεῖ, subj. δέη, (opt. δέοι), inf. δεῖν, part. δέων, (f. δέησει, 1. aor. ἰδέη-ε), v. n. impers. [formed partly fr. δέω, "to bind"; partly from δέω, "to need"] It is binding or necessary; it is needful.

δείκ-νύμι, -νύω, f. δείξω, (p. δέδειχα), 1. aor. ἰδείξα, v. n. To show (akin to Sans. root *dic*, "to show").

δει-λός, λή, λόρ, adj. [for δειδ-λός; fr. δειδ-ω, "fear"] ("Fearing"; hence) Filled with fear, fearful, timorous, terrified, etc.

δείξον, 1. aor. imperat. of δείκνυμι.

δείξω, fut. ind. of δείκνυμι.

δείπνον, ον, n. A meal, whether dinner or supper.

δέκα, num. adj. indecl. Ten: —οὗ δέκα (so, μαθηταί), the (other)

ten disciples [akin to Sans. *deśa*, "ten"].

Δεκά-πολις,ως, f. [δέκα, "ten"; πόλις, "a city"] ("Ten-city") Decapolis; a district of Palestine, which took its name from its containing within its limits ten cities. Of these the names are variously stated by different writers. According to the more generally received opinion they were Canatha, Damascus, Dios, Gadara, Gerasa (or Galasa), Hippos, Pella, Philadelphia, Scythopolis, Raphana.

δένδρον, ον, n. A tree [probably, like *δρῦς*, akin to Sans. *dru*, "a tree"].

δέξεται, δέξονται, 3. pers. sing. and plur. 1. aor. subj. of δέχομαι.

δεξ-ίός, ἰά, ἰόν, adj. Right, as opposed to "left."—Adverbial expressions: a. Ἐκ δεξιῶν, on the right; in St. Mark always with follg. gen.—b. Ἐν τοῖς δεξιοῖς, on the right.

δερμάτ-ινος, ἰνη, ἱνор, adj. [δέρμα, δέρματ-ος, "a skin"; hence, "leather," as being a prepared skin] ("Of, or pertaining to, δέρμα"; hence) Of leather; made, or consisting, of leather; leather-, leathern-.

δέρω, (f. δερῶ), 1. aor. ἰδειρα, v. n. ("To skin, flay"; hence) To beat, or scourge, severely.—Pass.: (p. δέδαρμαι, 2. aor. ἐδάρη), 2. fut. δάρησομαι [akin to Sans. root *drī*, "to divide, to tear"].

(δέσμ-ιός, ἰα, ἰον, adj. [δεσμός, "a bond, fetter"] ("Of, or pertaining to, δεσμός"; hence) In bonds, fettered.—As Subst.: δέσμιος, ον, m. ("One who is in bonds, etc.; hence) A prisoner.

δε-σμός, σμού, m. [δέ-ω, "to bind"] ("that which binds"; hence, "a bond, chain"; hence)

VOCABULARY.

Of the tongue: *The string, ligament, etc.*

δεῦρο, adv. As a particle denoting exhortation, etc.: *Come!*

δεῦτε, adv. As a particle denoting exhortation, etc.: 1. *Come! come now!* xii. 7. — 2. With the accessory notion of moving, etc.: *Come, come ye;* i. 17; vi. 31.

δεῦτερος, τέταρτος, adj. *Second*; — at xii. 21, supply ἀδελφός with δεῦτερος; — at xii. 31 supply ἐντολή with δευτέρα. — Adverbial expression: ἐκ δευτέρου, *A second time*; xiv. 72.

δέχομαι, (f. δέχομαι), p. δέδομαι, 1. aor. ἐδέξαμην, v. mid. ("To receive"; hence) 1. Of persons: *To receive with hospitality, to entertain*. — 2. Of the Gospel, etc.: *To accept, give ear to, embrace, etc.* [akin to Sans. root DAGH, "to attain"].

δέω, f. δήσω, (p. δέδεκα), 1. aor. ἔδησα, v. a. *To bind, tie, fasten, feller*. — Pass.: p. δέδεμαι, 1. aor. ἐδέθην, (1. f. δεθήσομαι) [probably akin to Sans. root DA, "to bind"].

δηνάριον, ον, n. [The Greek form of the Lat. *denarius*] *A denarium or denarius*; a Roman silver coin containing originally ten *asses* (whence its name, as a "ten-as" piece), afterwards sixteen, and equal to about 8½d. English. Its currency in Judea in the time of our Saviour was owing to the fact that the Romans were at this time masters of the country, and governed it by a magistrate sent from Rome: — *δηνάριον διακοσίων*, for two hundred denarii; vi. 37: Gen. of price. The foregoing sum is much about £0 17s. 6d. English.

δήσας, 1. aor. inf. of δέω. **δήσας**, ἄσα, av, P. 1. aor. of δέω.

Mark.

δήση, 3. pers. subj. of δέω.

διὰ, prep. gov.

1.: a. Locally: *Time: After, after*

— c. *On account of, for*. — d. *Thro*

of, by. — 2. With *Ac*

in consequence of, On account of, for

— c. *Because of,*

[akin to Sans. *द्वि*

διὰγεγόμενος

2. aor. of διαγίγνομαι, p. διαγέγ

γενόμενος, v. mid. "completion";

be"] in time: to pass, elapse,

N.B. In Gr. Test 2. aor.

διὰθήκη, κ in mid. force of settle, mutual

διαθή, verbal (διά; τι-θη-μι)

arranged, or set i.e. between two

διακονέω, (p. δεικνύμενος, v. n. [διακο

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Sans. *cat-a*, "a hundred"; see *i-kat-on*].

Διδ-κρίνω, (f. *διακρίνω*), 1. aor. *διέκρινα*, v. a. [*διά*, "between"; *κρίνω*, "to judge"] ("To judge between"; hence) 1. Act.: *To distinguish, to discern*.—2. Mid.: *Δια-κρίνομαι*, 1. aor. pass. in mid. force, *διε-κρίθην*: With accessory notion of hesitation: *To hesitate, doubt, etc.*, in forming a decision, etc.

Διδ-λέγ-ομαι, (f. *διλέγομαι*, p. pass. in mid. force *διελέγμαι*, 1. aor. *διελεξάμην*), 1. aor. pass. in mid. force *διελέχθην*, v. mid. [*διά*, "one with another"; *λέγομαι* (mid. of *λέω*, "to speak"), "to speak" one's self] ("To speak one with another"; hence) *To converse, discourse, talk, argue, dispute*.—N.B. The form of *διαλέγω* does not occur in the Gr. Test.

Διδ-λογι-ζομαι and **Διδ-λογι-ζομαι**, (*διαλογίζομαι*, p. *διαλελογίσμαι*), v. mid.: 1. [*διά-λογος*, "talk, conversation"] ("To hold *διάλογος*"; hence) *To talk, converse, or discourse about; to dispute*; x. 33.—2. [*διά*, in "strengthening" force; *λογίζομαι*, "to reason"] *To reason, argue, turn over in the mind, etc.*; ii. 6; 8.

Διδ-λογισ-μός, *μού*, m. [for *διαλογιδ-μός*; fr. *διαλογίζομαι* (= *διαλογιδ-σομαι*), "to reason"] ("A reasoning or turning over" in the mind, etc.; hence) *A thought, deliberation, etc.*

Διδ-μερι-ζω, 1. aor. *διεμέρισα*, v. a. [*διά*, "between"; *μερίζω*, "to part or divide"] 1. Act.: *To part, or divide, between or among*.—2. Mid.: *Διδ-μερι-ζομαι*, 1. aor. *διεμερίσθην*, Of several Subjects: *To part, or divide, between or among themselves*.

Διδ-νο-ια (quadrisyll.), *ίας*,

f. [*διανο-έμαι*, "to think over, meditate"] ("A thinking over"; hence) *Thought, the faculty of thought, mental powers, mind*.

Διδ-ανοί-γω, 1. aor. *διήνοιξα*, v. a. [*διά*, in "strengthening" force; *ανοίγω*, "to open"] *To open, open completely, etc.*—Pass.: perf. *διήνοιγμαι*, 1. aor. *διήνοιχθην*.

Διδ-νοί-χθην, 1. aor. imperat. pass. of *διανοίγω*.

Διηνοίχθην, 1. aor. ind. pass. of *διανοίγω*.

Διδ-παν-τός, adv. *διά*, "through"; *παντός*, gen. of *πᾶς*, "all" ("Through all"; hence) Of time: *Continually, ever, at all times, always*.

Διδ-περᾶ-σας, *ᾶσα*, av, P. 1. aor. of *διαπεράω*.

Διδ-περᾶ-ω, -**περῶ**, (f. *διεπεράσω*), 1. aor. *διεπέρασα*, v. n. [*διά*, in "strengthening" force; *περάω*, "to cross over"] *To cross over, go quite across*.

(**Διδ-αρπᾶ-ζω**), f. *διαρπᾶσω* (and *διαρπάσομαι*, p. *διήρπᾶκα*), 1. aor. *διήρπασα*, v. n. [*διά*, denoting "completeness"; *αρπάζω*, "to plunder"] *To plunder completely or utterly; to spoil, etc.*

(**Διδ-ῥ-ρή-γνυμι**, p. *διέρρηχα*), 1. aor. *διέρρηξα*, v. a. [*διά*, "through"; *ῥήγνυμι*, "to break"; of garments, "to tear," etc.] *To tear through or asunder; to rend*.

Διδ-ῥή-ξας, *ᾶσα*, av, P. 1. aor. of *διάρρηγνυμι*.

Διδ-σκορπι-ζω, 1. aor. *διεσκορπίσα*, v. a. [*διά*, in "strengthening" force; *σκορπίζω*, "to scatter"] *To scatter completely, to disperse, etc.*—Pass.: *Διδ-σκορπι-σμαι*, 1. aor. *διεσκορπίσθην*, 1. f. *διασκορπισθήσομαι*;—at xiv. 27 *διασκορπισθήσεται* has for its subject a neut. nom. plur.

Διδ-σκορπι-σθήσομαι, 1. fut. ind. pass. of *διασκορπίζω*.

VOCABULARY.

διασπᾶσθαι, pres. inf. pass. of διασπᾶν.

δια-σπᾶω, -σπᾶ, f. δια-σπᾶσω, 1. aor. διασπᾶσα, v. a. [διά, "apart"; σπᾶω, "to pluck or tear"] *To pluck, or tear, apart or asunder.*—Pass.: δια-σπᾶομαι, -σπᾶμαι, (p. δι-σπᾶσμαι), 1. aor. διασπᾶσθην, (1. f. διασπᾶσθήσομαι).

(δια-στέλλω, f. διαστελῶ, v. a. [διά, "apart"; στέλλω, "to place or set"] "To place, or set, apart"; hence, "to arrange, set in order"; hence, "to order."—) Mid.: δια-στέλλομαι, 1. aor. διαστελέσθην: With Dat.: *To order, enjoin, command, as one's own especial act.*

διὰ-τί, adv. [διά, "on account of"; τί (neut. acc. sing. of τίς, "who, what"), "what"] ("On account of what"; i.e.) *Why, wherefore.*

διὰ-φέρω, (f. διόίσω and διόισομαι), 2. aor. διήνεγκον, v. a. [διά, "through"; φέρω, "to bear or carry"] *To bear, or carry, through a place;—*at xi. 16 *strengthened by follg. διὰ.*

διὰ-φημι (f. διαφημίω), 1. aor. διαφήμισα, v. a. [διά, "in different directions"; φημίω, "to spread a report"] ("To spread a report about something in different directions"; hence) *Of a report, etc., as Object: To spread far and wide; to spread abroad.*

διδασκαλία, -ίας, f. [διδάσκω, "a teacher"] ("A thing pertaining to a διδάσκαλος"; hence, "teaching"; hence) *Of religious Subjects: Doctrine;—*at vii. 7 in plur.

διδάσκ-αλος, -αλου, m. [διδάσκω, "to teach"] *A teacher.*—In St. Mark always used of Christ, as a term of respect.

δι-δάσκω, f. διδάξω, v. a. διδάχα, 1. aor. ἐδίδαξα, v. a.

and n.: 1. Act Objects: *To teach to;—*for siml.—b. Of t *To teach, to give*—2. Neut.: *To instruction* [akli root δαο].

δι-δάχ-η, instruction [id.; perf. of διδάσκει.

δι-δω-μι, pluperf. ἐδεδωκεν only) ἔδωκα, 2 κε, for ἐδεδωκεν pluperf. ind.; a.: (a) With Dat. of person thing to one, &c. on one, etc.;—supply αὐτοῦ after ἔδωκε anly;—at xiv. 2 ἀπορ) after ἔδωκε supply αὐτό after ἔδωκε; at x after δός.—P person alone, Pass.: (a) δέ (or is) given; being the clau

—(β) δοθήναι given; i.e. a iv. 25; the S comprised in verb.—b. V alone: *To give* at x. 40, supply val.—2. In offer for a gift also by Infir

—3. *To give, vide, whether*—at ject, and foll. Lat. Gerund δότε αὐτοῖς (something) (ad edendum) enting;—so εἴπε δοθῆναι

dered that something should be given unto her to eat; i.e. for the purpose of eating.—4. With double Acc.: To give something as, or for, something.—5. Of the soil, etc., as Subject: To give, yield, produce, bring forth.—6. Of the moon as Subject: To give, or yield, light.—7. Of tribute, payment, etc.: To give, pay, render, etc.;—at xii. 14 supply κῆνσον Καίσαρι after δώμεν.—8. Of signs, wonders, etc.: To give; to foretell, predict, etc.; or, according to some, to show, exhibit.—9. To give, appoint, agree upon.—10. To give for hire, etc.; to let out, etc.; xii. 9.—11. To grant, concede;—at x. 37 folld. by ἵνα with Subj.—12. To give, appoint, etc.;—at xv. 23 folld. also by Inf.; see above, no. 3.—Pass.: δίδω-μαι, p. δέδομαι, 1. aor. ἐδόθην, 1. f. δοθήσομαι [lengthened and strengthened fr. root δο, akin to Sans. root दा, "to give"].

δι-εγείρω, 1. aor. διήγειρα, v. a. [δι-ά, in "intensive" force; γείρω, "to wake"] To wake thoroughly, to arouse.—Pass.: διεγείρομαι, 1. aor. διεγέρθην.

διεγερθεῖς, εἶσα, ἐν, P. 1. aor. pass. of διεγείρω.

διελθεῖν, 2. aor. inf. of διέρχομαι.

διέλθωμεν, 1. pers. plur. 2. aor. subj. of διέρχομαι.

διενέγκη, 3. pers. sing. 2. aor. subj. of διαφέρω.

δι-έρχομαι, f. διελύσομαι, p. διεληλύθα, 2. aor. διήλθον, v. mid. [δι-ά, "through"; ἔρχομαι, "to come or go"] 1. To come or go through;—at x. 25 strengthened by follg. διὰ.—2. To go over or across; to pass over.—διέλθωμεν, suppose we pass over, let us pass over; iv. 35. The first pers. plur. of the subj.

is sometimes used to express a mutual exhortation, in which the speaker includes both himself and those who are addressed. In this power, the mood is called "Subjunctivus adhortativus"

διεστειλάμην, διεστειλόμεν, 1. aor. and imperf. mid. of διαστέλλω.

δι-ηγέομαι, -ηγούμαι, f. διηγέσομαι, 1. aor. διηγησάμην, v. mid. [δι-ά, "through"; ἡγεομαι, "to lead"] ("To lead through"; hence, in reference to a statement) To detail, narrate, relate, tell, etc.

διηγησάμην, 1. aor. ind. of διηγέομαι.

διηγού, contr. pres. imperat. of διηγέομαι.

διηκόνουν, imperf. ind. of δῆκονέω.

δικ-αιος, αἰα, αἰον, adj. [δικ-η, "right, law"] ("Pertaining to δικη"; hence) In reference to religion: Observant of that which is right in the sight of God; obedient to the law of God.—As Subst.: δίκαιος, ου, m. One observant of that which is right in the sight of God; one obedient to the law of God.

δίκτυον, ου, n. A net; a fishing net.

δῖς, adv. Twice [akin to Sans. dvīs, "twice"; cf. Lat. bis].

δισ-χιλῖοι, χίλῃαι, χίλῃα, num. adj. [δῖς, "twice"; χίλιοι, "a thousand"] ("Twice a thousand"; i.e.) Two thousand.

διώγ-μός, μου, m. [for διώκ-μός; fr. διώκ-ω, "to pursue"; hence, "to persecute"] A persecuting, persecution.

δοθεῖς, εἶσα, ἐν, P. 1. aor. pass. of δίδωμι.

δοθῇ, 3. pers. sing. 1. aor. ind. pass. of δίδωμι.

δοθήναι, 1. aor. inf. pass. of δίδωμι.

VOCAΒULARY.

δοθήσεται, 3. pers. sing.
1. fut. ind. pass. of δίδωμι.

δοκέω, -ει, (f. δέξω and
δοκήσω, p. δακόμενα), 1. aor.
δέξα, v. a. and n.: 1. Act.: *To*
think, suppose, imagine.—2. Neut.:
To be deemed or accounted:—οἱ
δοκῶντες ἀρχεῖν, *those who are*
accounted to rule, i.e. the recognised
rulers; x. 42.

δοκῶν, οὔσα, οὖν, contr. P.
pres. of δοκέω.

δόλος, ου, m. ("A bait" for
fish; hence) *Craft, deceit, guile*.

δόξα, ης, f. [for δόκ-σα; fr.
δοκ-έω, "to think"] ("A think-
ing"; hence, "a thought";
hence, as the thoughts which
others entertain of one) *Honour,*
glory.

δοξ-άζω, f. δόξασω, 1. aor.
δόξασα, v. a. [δόξ-α, "honour,
glory."] *To ascribe honour or*
glory to; to honour, glorify.

δοξέ, 2. aor. imperat. of δίδ-
ωμι.

δοῦλ-ος, ου, m. [prob. for
δδ-ολ-ος; fr. δδ-ω, "to bind";
δλ-ος, "whole"] ("One wholly
bound"; hence) *A bondman,*
slave, servant.

δοῦναι, 2. aor. inf. of δίδωμι.
δοῦς, δοῦσα, δέν, P. 2. aor. of
δίδωμι.

δραμάδν, οὔσα, έν, P. 2. aor.
of δράω.

δρέκ-ανον, άνου, n. [δρέκ-ω,
"to break off, pluck"] ("That
which breaks off, or plucks";
hence) *A scythe, a sickle, as that*
which breaks off the corn, etc.

δύνάμει, imperf. εἰδύνειν
and ἡδύνειν, f. δυνήσομαι,
p. δεδύνημαι, 1. aor. εἰδυνήθην
and ἡδυνήθην, v. mid. irreg.
With Inf.: *To be able to do,*
etc.; I (etc.) can;—αὐτο, also, οὐ
and μή.

δύνάμενος, η, ου, P. pres.
of δύνάμαι.

δύνάμ-ις, ους, f. [δύνάμ-αι,

"to be able"
having power
Power in the
of the word;
applied to the
the power of
ful, or might
—3. Cborr.:
The powers, c
δύνασθα
μαι.

δυνήσομ
δύναμαι.

δύν-ατδ
[δύν-αμαι, "things: ("A
hence) Possib

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for usual δυο

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but at xvi. 11
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vi. 7.—As S

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xv. 28 [ai

"two"].

δύσ-κολ
"difficult";

("Being dif
hence, "hard

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x. 23.

δύω, δύ

δύκα, 1. aor. ἰδύσα, 2. aor. ἰδυν, v. n. Of the sun: *To set*.

δῶ, 2. aor. subj. of δίδωμι.

δῶ-δεκα, num. adj. indecl. [contr. fr. δυν-δεκα; fr. δύο (= δύο), "two"; δέκα, "ten"] ("Two and ten"; i.e.) *Twelve*; —at xii. 19 supply κοφίνους ἡραμεν.—As Subst.: m. *Twelve persons, twelve*; ill. 14: —οἱ δῶ-δεκα, *the twelve (apostles) including Judas*; iv. 10, etc.; cf. ἐνδεκα.

δῶ-μα, μάρος, n. [lengthened fr. δόμ-μα, for δέμ-μα, fr. δέμ-ω, "to build"; cf. δόμ-ος (for δέμ-ος), "a house"] ("That which is built"; hence) *A house*.

δῶμεν, 1. pers. plur. 2. aor. subj. of δίδωμι.

(δωρ-έω, -ῶ, f. δωρήσω, 1. aor. ἐδώρησα, v. a. [δωρ-ον, "a gift"] *To make a gift of, to give freely*. —Mid.: δωρ-έομαι, -οῦμαι, 1. aor. ἐδώρησάμην, *To make a gift or present of, as one's own especial act; to give freely, etc.*

δῶ-ρον, ρον, n. [δίδωμι, "to give," through root δῶ] ("That which is given"; hence) *A gift*; —the Greek equivalent for the Hebrew κορβάν.

δώσω, fut. ind. of δίδωμι.

ἔα, interj. An exclamation denoting wonder or vexation: *Ah! oh! alas!*

1. εἰ-άν, conj. [for εἰ-άν; fr. εἰ, "if"; άν, conditional particle] With Subj.: *If haply; if that or so be that; if*; —ως εἰάν, *as if*; v. 26; —εἰάν μή, *if not, i.e. unless, except*; ill. 27 (but at x. 15, εἰάν belongs to preceding relative pron. ὅς; see 2. εἰάν); also, *but*; x. 20.

2. εἰάν (άν), conditional particle: With relative words (=άν) modifying their power: —ὅς εἰάν,

whosoever; ix. 37, etc.; —ὅ ἑάν, *whatsoever*; vi. 23, etc.; —ὅπου εἰάν, *wheresoever*; xiv. 14, etc.; —ἕως άν, *until whatever time*; vi. 10; —ὅσοι άν, *as manysoever as*; vi. 11. εἰαυτοῦ (αὐτοῦ), ἡς, οὐ, reflexive pron.: 1. Strictly of 3rd person: *Of, etc., himself, herself, or itself*. —2. Of 2nd person: *Thyself, yourself*; see xiv. 7.

ἐβάλλον, 2. aor. ind. of βάλλω.

ἐβάπτισα, 1. aor. ind. of βαπτίζω.

ἐβλασφήμησα, 1. aor. ind. of βλασφημέω.

ἐβόησα, 1. aor. ind. of βοάω.

ἐγάμησα, 1. aor. ind. of γαμέω.

ἐγγ-ίζω, (f. ἐγγίσω), p. ἡγγίκα, 1. aor. ἡγγίσα, v. n. [ἐγγ-ύς, "near"] ("To become ἐγγύς"; hence) *To come, or draw, near; to approach*.

ἐγγ-ύς, adv. [akin to ἀγχ-, "near"] *Near, nigh*.

ἐγειράι, 1. aor. imperat. mid. of ἐγείρω.

ἐγείρω-ω, f. ἐγερῶ, (p. ἐγήγερκα), 1. aor. ἡγείρα, v. a. and n.: 1. Act.: ("To awaken"; hence, "to rouse, or stir, up"; hence) *To raise, or lift, up*. —2. Neut.: Imperat. pres.: ἐγείρε, *Rise, arise*.—Follid. by εἰς: *Rise (and come) into*. —3. Mid.: ἐγείρομαι, (f. ἐγερούμαι), 1. aor. ἡγειρόμην, ("To awaken one's self"; hence) a. *To be awake, to wake*; —at iv. 27 follid. by Acc. of duration of time. —b. *To lift, or raise, up one's self; to rise*. —4. Pass.: ἐγείρομαι, p. ἐγήγερμαι, 1. aor. ἡγέρθην, 1. fut. ἐγερθήσομαι, ("To be awakened"; hence) a. *To be raised up, to arise*. —b. Of false prophets, etc.: In mid. force: *To arise, spring up, appear amongst men, etc.* [akin to Sans. root जाग्र, "to wake"].

ἐγενήθη, 1. aor. ind. pass.
 αἰγόμεαι.
 ἐγενήθη, 1. aor. ind. pass.
 of γενέω.
 ἐγενόμην, 2. aor. ind. of
 γίνομαι.
 ἐγερθήναι, 1. aor. inf. pass.
 of ἐγείρω.
 ἐγγεγμένους, η, ον, P. perf.
 pass. of ἐγείρω.
 ἐγ-κἀτάλειπω, f. ἐγκἀ-
 λείψω, 2. aor. ἐγκἀτέλιπον, γ. a.
 [for ἐν-κἀτάλειπω; fr. ἐν, "in";
 κἀτάλειψω, "to leave behind"]
 ("To leave behind in" a place;
 "to leave in the lurch"; hence)
 To abandon, forsake.
 ἐγκατέλιπον, 2. aor. ind.
 of ἐγκἀτάλειπω.
 ἐγραψα, 1. aor. ind. of
 γράφω.
 ἑγός (Gen. ἐμοῦ, enclitic μου),
 pron. pers. I [akin to Sans.
 aham, "I"].
 ἔδαιρα, 1. aor. ind. of δέρω.
 ἔδησα, 1. aor. ind. of δέω.
 ἔδραμον, 2. aor. ind. of
 τρέχω.
 ἔδυν, 2. aor. ind. of δύνω.
 ἔδωκα, 1. aor. ind. of δίδωμι.
 ἔδωρησάμην, 1. aor. ind.
 mid. of δωρέω.
 ἐζήτει, ἐζήτουν, contr.
 3. pers. sing. and plur. imperf.
 ind. of ζητέω.
 ἐθαμβήθη, 1. aor. ind.
 pass. of θαμβέω.
 ἐθαμβοῦντο, 3. pers. plur.
 imperf. ind. pass. of θαμβέω.
 ἐθαυμάσα, 1. aor. ind. of
 θαυμάζω.
 ἐθεόθη, 1. aor. ind. pass. of
 θεάομαι.
 (ἐθέλω and) θέλω, f. (θέλ-
 ῶ and) θελήσω, 1. aor. ἠθέλησα
 (and ἐθέλησα, p. τεθέληκα), γ. n.
 and a.: 1. With Inf.: To be willing
 to do, etc.;—the Inf. is often to
 be supplied from context; e.g. at
 i. 41 supply καθαρίσαι after θέλω;
 at iii. 13 supply προσκαλεῖσθαι

after ἠθέλεν; at ix. 13 supply
 ποιῆσαι after ἠθέλησαν.—2.
 Polld. by ἵνα and Subj., or Subj.
 alone: To wish, will, desire, that
 one should do, etc.—3. With
 Objective clause: To wish, etc.,
 that one should do, etc.—4. With
 Acc. of neut. pron. (only): To
 desire, wish; xiv. 36;—in which
 verse supply θέλεις with σὺ.—5.
 In connection with negative
 word: To be unwilling, etc.—6.:
 a. With Inf.: To delight in doing,
 etc.; to be glad or pleased to do,
 etc.—b. With Acc. of nearer
 Object: To delight or rejoice in;
 to love.

ἔθηκα, 1. aor. ind. of τίθημι;
 see τίθημι.

ἔθνος, εος ους, n.: 1. Sing.:
 A nation.—2. Plur.: with art.:
 ("The nations," including all
 who were not Jews; i.e.) The
 Gentiles or Heathen.

(ἔθω), p. εἴωθα, pluperf.
 εἰώθειν, (in pres. used only as
 part in connection with a finite
 verb; the perf. and pluperf. are
 used, respectively, as pres. and
 imperf.) To be accustomed or
 wont.

1. εἴ, 2. pers. sing. pres. ind.
 of εἰμί.

2. εἴ, conj.: 1. If:—εἰ δὲ μή,
 but if not, otherwise, else;—εἰ μή,
 but if not, i.e.) except, unless.—2. In
 (if not, i.e.) except, unless.—2. In
 interrogations, and expressions
 of doubt, etc.: Whether, etc.:—εἰ
 ἄρα, whether indeed;—at xi. 13,
 supply ζητῶν before εἰ ἄρα.—3.
 In solemn asseverations: That
 not.

εἶδον, 2. aor. ind. of εἶδω.

1. (εἶδω, obsol. in pres.),
 f. εἶδῃσω (and εἶσομαι), p. εἶδα,
 subj. εἶδω, p. perf. εἶδως, pluperf.
 ἤδουν, 2. aor. εἶδον, subj. ἴδω
 (opt. ἴδομαι), inf. ἴδεῖν, p. ἰδών,
 2. aor. mid. εἰδόμεν, γ. a.: 1. To
 know, to perceive mentally.—2.
 Perf. and pluperf. are used as a

pres. and imperf.: (*I*) *know*, (*I*) *knew*.—3. The 2. aor. applies to the sight: (*I*) *saw*, *beheld*, etc. [akin to Sans. root *vid*, "to perceive, to know"].

2. εἶδω, subj. of οἶδα; see I. εἶδω.

εἶδώς, via, 6s, P. of οἶδα; see εἶδω.

εἰκ-ών, 6vos, f. [εἰκ-ω, "to be like"] ("That which is like" some object; hence) *A likeness*, *effigy*, etc.; xii. 16.

εἰ-μι, imperf. ἦν and ἦμην, f. ἴσμεν, v. n.: 1. To be.—2. With εἰς, ("To be for"; i.e.) *To become*; x. 8.—3. With ἐκ: *To be of a number of persons, etc.*; xiv. 69; 70.—4. With Dat. of person: ("To be to" a person; i.e. of the person as Subject) *To have or obtain*.—5. With Gen. of person: *To be the property of, to belong to*.—6. *To be equivalent to, etc.*, in meaning.—7. *To happen, take place, occur*.—8. *To be equivalent to, to make*.—9. Folded by part. in concord with Subject, instead of the simple verb of such part. in the tense corresponding to that of εἰμι:—ἦν διδάσκων = ἰδίδασκε, i. 22; ἦσαν θεωροῦσαι = ἰθεωροῦν, xv. 40; cf. also, xiii. 25;—sometimes this construction is used to mark continuance: ἦν κρᾶζων (= ἐκραγε), *he used to keep crying out*; v. 6 [for εἰς-μι, akin to Sans. root *as*, "to be"].

εἶναι, pres. inf. of εἰμι.

εἶναι; see εἶναι.

εἶπας, 2. pers. sing. 1. aor. ind. of εἶπεν.

εἶπατε, 2. pers. plur. imperat. of εἶπα.

1. εἶπε, imperat. of εἶπεν.

2. εἶπε, εἶπεν, 3. pers. sing. of εἶπεν.

εἰπεῖν, inf. of εἶπεν.

εἰπ-ον, 2. aor., 1. aor. εἶπα, v. n. without pres.: 1. *To say, speak*.—2. *To direct, command*,

bid, etc.—3. *To tell, relate, mention, declare*.

εἶπας, subj. of εἶπεν.

εἶπας, οὔσα, 6v, P. of εἶπεν.

εἰρήν-εῦω, v. n. [εἰρήν-η, "peace"] *To have, or possess, peace; to be at peace*.

εἰρ-ήνη, ἡρως, f. [prob. εἰρ-ω, "to bind or fasten"] ("The binding, or fastening, thing"; hence) *Peace*;—cf. Lat. *pax* (= *pac-s*), fr. root *PAC*=*PAG*, whence *pa(n)g-o*, "to fasten," etc.

1. εἰς, prep. gov. acc.: 1. With verbs of motion: a. *Horizontally: Into, within*.—b. *Of motion upwards: Up to, to*.—c. *Of motion downwards: Down to, into*.—2. With verbs of rest to denote previous motion into a place, and then the doing, etc., of something in or at it:—δ εἰς τὸν ἀγρὸν ὦν, (*he that has gone into the field and is in it*; i.e.) *he that is in the field*; xiii. 16.—3. *Of a state, condition, etc.: Into*; xiv. 38:—ἔστω εἰς εἰρήνην, (*go away into peace*; i.e.) *go and be in peace*; v. 34; cf., also, xiii. 3, etc.—4. *To mark division, etc.: Into, in*:—εἰς δύο, *into two parts, in twain*; xv. 38.—5. *To denote approach to, towards, or unto a place, for the purpose of going into it*; x. 33; xi. 1, etc.—6. *To mark an object towards which any mental process or moral feeling is directed*: a. *In, on, upon*; ix. 42.—b. *Against*; iii. 29.—7. *To point out a purpose, aim, intention, etc.*: a. *For the purpose of, for*:—εἰς τι, *for what purpose?* xiv. 4.—b. *For the use or benefit of; for, unto*; viii. 19.—8. *Of time: Until, up to, for*.—9. With εἰμι or γίνομαι: (*To be for*) *To become, to be*; x. 8; xii. 10.—10. *For εἰς φανερόν εἰθεῖν and εἰς τὸ χεῖρον εἰθεῖν, see ἐρχομαι*.

2. εἰς, μία, 6v, num. adj.: 1.

VOCABULARY.

One;—at ix. 42; xiv. 66, with Gen. of thing distributed.—As Subst.: a. Masc.: *One man, or person, one*.—b. Neut.: *One thing*.—2. First.—As Subst.: μία, ἄς, f. First day:—τῆς μιᾶς σαββάτου, on the first day of the week; Gen. of time "when".

εἰσελθεῖν, 2. aor. inf. of εἰσέρχομαι.

εἰσελθέτω, 3. pers. sing. 2. aor. imperat. of εἰσέρχομαι.

εἰσέλθω, 2. aor. subj. of εἰσέρχομαι.

εἰσελθόν, οὔσα, ὄν, P. 2. aor. of εἰσέρχομαι.

εἰσ-έρχομαι, f. εἰσελεύσομαι, p. εἰσελήλυθα, 2. aor. εἰσ-ήλθον, v. mid. [eis, "into"; έρχομαι, "to come or go"] To come, or go, into; to enter.

εἰσῆλθον, 2. aor. ind. of εἰσέρχομαι.

εἰσπορευόμενος, η, εν, P. pres. of εἰσπορεύομαι; see εἰσπορεύω.

(εἰσ-πορεύω, v. a. [eis, "into"; πορεύω, "to cause to go"] "To cause" one "to go into"; hence, "to lead into."—) Mid.: εἰσ-πορεύομαι, (f. εἰσπορεύσομαι), ("To cause one's self to go into"; hence) To go into, to enter;—at v. 40 supply ἐκεῖ, or eis τὸν τόπον, after εἰσπορεύομαι.

εἰτα, adv.: 1. Then, thereupon.—2. In the next place, next, then:—πρῶτον . . . εἰτα . . . εἰτα, in the first place (or first) . . . then . . . then.

εἶχον, imperf. ind. of εἶχω.

εἰσθῆν; see εἶθω.

ἐκ (before a vowel ἐξ), prep. gov. gen.: 1. Of place: a. Out of, from.—b. Down from, out of.

—c. On, at.—2. Of time: a. From, up from, ever since.—b. At, in; see ἐξ αὐτῆς.—3. Of a

commencing point: From, up from.—4. With verbs of rest, to

denote the I an object is

er: On, at

μουν, sit down

xii. 36.—5.

thing comes

—6. After

εἰς ἐκ τοῦ δχ

tude; ix. 17

εἰς before

source, or

thing proce

To mark rei

of the place

away from.

after pass. v

10. Of the

mode, etc.:

καρδίας σου

xii. 30, etc.

drinking ai

with its ge

simple part

πίω ἐκ τοῦ

πέλου, I wi

the produce

xiv. 25.—

from which

Out of, of,

εἰμί; see εἰ

neut. adj.,

adverbial fo

περισσῶς),

xiv. 31;—ἐ

a second tin

ἐναντίας (

gains, oppo

ἐκαθαp

pass. of κα

ἐκάθηη

κάθημαι.

ἐκάθισ

κάθίζω.

ἑκαστι

Each.—A

ου, m. Εἰ

ἐ-κάτό

One hundr

10 and 20

ἐκατόν;—

ous with

no. 2 [for ἐν-κατέν; fr. εἰς, ἐν-ές, "one"; κάτεν, akin to Sans. *catan*, "a hundred"].

ἐκατονταπλασίον, οἰος, adj. A hundred times as many, a hundred-fold.—As Subst.: ἐκατονταπλασίονα, ὦν, n. plur. A hundred times as many things, a hundred-fold more.

ἐκαυμᾶτίσθην, 1. aor. ind. pass. of καυμάτιζω.

ἐκβάλλε, 2. pers. sing. 2. aor. imperat. of ἐκβάλλω.

ἐκβάλλειν, 2. aor. inf. of ἐκβάλλω.

ἐκ-βάλλω, 1. ἐκβάλλω, (p. ἐκ-βάλλωκα), pluperf. ἐκβεβλήκειν (for ἐξεβεβλήκειν), 2. aor. ἐξέβαλον, v. a. [ἐκ, "out"; βάλλω, "to cast"] ("To cast, or throw, out"; hence) 1. To cast out devils, etc., from one possessed.—

2. To drive forth, or out, from a place.—3. Of an eye as Object: To pinch, or pull out; to throw away, from one.—4. To send away, bid depart, dismiss.

ἐκβάλλων, οὔσα, ὄν, P. pres. of ἐκβάλλω.

ἐκβάλοσθι, 2. pers. plur. fut. ind. of ἐκβάλλω.

1. ἐκβάλλω, fut. ind. of ἐκβάλλω.

2. ἐκβάλλω, 2. aor. subj. of ἐκβάλλω.

ἐκβάλλων, οὔσα, ὄν, P. 2. aor. of ἐκβάλλω.

ἐκβεβλήκειν; see ἐκβάλλω.

(ἐκ-δίδωμι, 1. ἐκδώσω, p. ἐκδίδωκα, v. a. [ἐκ, "out"; δίδωμι, "to give"] 1. Act.: "To give out"; hence, "to give out for money; to let out" on hire, etc.—2.) Mid.: (ἐκ-δίδομαι), 1. ἐκδώσομαι, 2. aor. ἐξέδομην, To let out, as one's own especial act.

(ἐκ-δύω, 1. ἐκδύσω, p. ἐκδύνα, 2. aor. ἐξίδυν), 1. aor. ἐξέδυσα, v. a. [ἐκ, "out of, from"; δύω, "to get into, or put on," clothes] ("To make to get out

of clothes into which a person has got, or which he has put on"; hence) With Acc. of person and Acc. of clothing (§ 96): To strip one of something; to take, or strip, something off from one.—N.B. The perf. and 2. aor. refer the action to a person's own self, and hence are fold. by Acc. of clothing alone.

ἐκεῖ, adv.: 1. There, in that place.—2. Thither, to that place.

ἐκεῖ-θεν, adv. [ἐκεῖ, "there"; suffix *θεν*, denoting removal "from"] ("From there"; i.e.) From that place, thence.

ἐκεῖ-νος, νη, το, pron. dem. [ἐκεῖ, "there"] The person or thing there; that person, or thing;—frequently to mark something that has preceded; i. 9; ii. 20, etc.—As Subst. of all genders: He, she, it.

ἐκεφάλαίωσα, 1. aor. ind. of κεφαλαίω.

ἐκήρυξα, 1. aor. ind. of κηρύσσω.

ἐκθαμβέω, -ω, v. a. [ἐκ-θαμβέω, "amazed"] ("To make ἐκθαμβέω"; hence) 1. Act.: To amaze, astonish, astound.—2. Pass.: ἐκθαμβέομαι, -οσμαι, 1. aor. ἐξεθαμβήθην; a. To be amazed, etc.—b. With accessory notion of fear: To be alarmed at something which has been seen, etc.; to be terrified, etc.

ἐκλάσσω, 1. aor. ind. of κλάω.

(ἐκ-λέγω, 1. aor. ἐξέλεξα, p. ἐξείλεχα, v. a. [ἐκ, "out"; λέγω, "to pick or gather"] 1. Act.: "To pick or gather out."—2.) Mid.: ἐκ-λέγομαι, 1. ἐξελεξάμην, ("To pick out for one's self"; hence) To choose out, choose, select.

ἐκλεκτός, τή, τόν, adj. [for ἐκλεγ-τός; fr. ἐκλέγω, in mid. force, "to choose out"; see ἐκλέγω] Chosen out, chosen, select, elect.—As Subst., plur. with art.:

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ἐκλεκτοί, ὦν, m. *The chosen or elect of God*; xiii. 27.

ἐκλυθήσομαι, 1. fut. pass. of ἐκλύω.

(ἐκ-λύω, 1. ἐκλύσω, 1. aor. ἐξέλυσα, v. a. [ἐκ, in force of "completion"; λύω, "to loose"]

1. Act.: "To loose completely"; hence, "to unloose, undo";

hence, "to relax, enfeeble."—2.)

Pass.: ἐκ-λύομαι, p. ἐκλέλυμαι, 1. aor. ἐξελύθην, 1. f. ἐκλυθήσομαι, ("To be relaxed or enfeebled"; hence) *To become faint or weak; to be worn out with fatigue, etc.*

ἐκόπασα, 1. aor. ind. of κόπτω.

ἐκοπτον, imperf. ind. of κόπτω.

ἐκ-πίπτω, (f. ἐκπεσοῦμαι), p. ἐκπέπτωκα, 1. aor. ἐξέπεσα,

2. aor. ἐξέπεσον, v. a. [ἐκ, "out of, down from"] *To fall out of or down from.*

ἐκπίπτων, ουσα, ὦν, P. pres. of ἐκπίπτω.

(ἐκ-πλήσσω, 1. ἐκ-πλήξω, v. a. [ἐκ, "out of"; πλήσσω,

"to strike"] 1. Act.: "To strike out of, drive away by striking";

hence, "to drive out of one's senses; to amaze, etc.—2.) Pass.:

ἐκ-πλήσσομαι, (p. ἐκπέπληγμαι, 1. aor. ἐξεπλήχην, 2. aor.

ἐξεπλάσην, *To be amazed or astonished.*

(ἐκ-πνέω, 1. ἐκπνεύσομαι), 1. aor. ἐξέπνευσα, v. a. [ἐκ, "out

or forth"; πνέω, "to breathe"] ("To breathe out or forth";—

folded by βίον, "life," "to breathe out one's life"; hence, with

ellipse of βίον) *To breathe one's last; to yield up the ghost or spirit; to expire.*

ἐκπορευόμενος, η, ὦν, P. pres. mid. of ἐκπορεύω.

(ἐκ-πορεύω, v. a. [ἐκ, "out"; πορεύω, "to make to go"] 1.

Act.: "To make to go out."—

2.) Mid.:

1. ἐκπορεύσομαι, *self to go out*

or *come, out*

forth.—b. T.

ἐκράξα, ἐκράττη

κράτω.

ἐκστᾶ-σ in neut. tenu

see ἐξίστημι

ishment.

ἐκτείνω, of ἐκτείνω.

ἐκτείνω, ἐκ-τείνω

τέτακα), 1. [ἐκ, "out"

"to stretch

forth.

ἐκτίνω, 1. aor. im]

vi. 11.

(ἐκ-τίνω, 1. aor. ἐξ

"off"; τίνω

shake off.

ἐκ-τος, [for ἐξ-τος,

vided with

ἐκυλλε

ἐκ-φοβ

"intensive

fear";—p

Greatly a

frighted.

ἐκφύη

subj. of ἐκ

ἐκ-φύε

ἐξέφύσα),

forth";

("To pro

hence) O

leaves, etc

ἐκχεῖ,

pres. pass

ἐκ-χέε

ἐξέχεα, (1

"out";

Act.: T

ἐκ-χέομαι, *p.* ἐκκέχῃμαι 1. aor. ἐξεχέθην, 1. fut. ἐκχυθήσομαι: Of wine: *To be poured out from the skin; to be spilled.*

ἐκχυνόμενος, *η, ου, P.* pres. pass. of ἐκχύνω, a late collateral form of ἐκχέω: Of blood: *Poured out or forth, shed.*

ἐκώλυσα, 1. aor. ind. of κωλύω.

ἐλαῖον, 2. aor. ind. of λαμβάνω.

ἐλαία, *ας, f.* An olive tree:—τὸ ὄρος τῶν ἐλαιῶν, *the mount of the olive trees, i.e. Mount Olivet, which derived its name from the number of olive trees which grew upon it.* It lay something more than half a mile E. of Jerusalem, and was separated from it by the valley and brook of Cedron.

ἐλαιον, *ου, η.* [ἐλαί-α, "an olive tree"; hence, "an olive"] ("That which pertains to ἐλαία"; hence) Olive oil; oil.

ἐλάλει, 3. pers. sing. imperf. ind. of λαλέω.

ἐλάλησα, 1. aor. ind. of ἀλλέω.

ἐλαύνω, (*f.* ἐλάσω and ἐλῶ), *p.* ἐλήλακα, (*v. a.* "To set in motion"; hence, with ellipse of ναῦν, "a ship," *as*) *v. n.* ("To set, or put, a ship in motion"; hence) *To row*;—at vi. 48, τῷ ἐλαύνειν is used as a dat. case (see art. ὁ), and depends on prep. ἐν.

ἐλε-έω, -ῶ, *f.* ἐλεήσω, 1. aor. ἠλέησα, *v. a.* [ἐλε-ος, "pity"] *To have pity, or compassion, on; to pity, compassionate.*

ἐλέησον, 1. aor. imperat. of ἐλεέω.

ἐληλύθα, perf. ind. of ἔρχομαι.

ἐληλύθως, *νῖα, ὅς, P.* perf. of ἔρχομαι.

ἐλθὼν, *οὔσα, ὄν, P.* 2. aor. of ἔρχομαι.

ἑλλην-ίς, *ῖδος, adj. f.*

[Ἑλλην, "a Greek."] *Of, or belonging to, a Greek or the Greeks; Greek, Grecian.*—*As subst.:* A Greek woman.

ἐλογίσθην, 1. aor. ind. pass. of λογιζομαι.

ἐλύθη, 1. aor. ind. pass. of λύω.

*Ἐλωί, *n. indecl. God.*

(ἐμ-βαίνω, *f.* ἐμβήσομαι, *p.* ἐμβέβηκα), 2. aor. ἐνέβην, *v. n.* [for ἐν-βαίνω; *fr.* ἐν, "in"; βαίνω, "to go"] ("To go in, to enter"; hence) Ὁ ἡ σκεύος: With εἰς: *To enter into, go on board of.*

ἐμβαπτόμενος, *η, ου, P.* pres. mid. of ἐμβαπτω.

(ἐμ-βάπτω, *f.* ἐμβάψω), 1. aor. ἐνέβαψα, *v. a.* [for ἐν-βάπτω; *fr.* ἐν, "in"; βάπτω, "to dip"] 1. Act.: *To dip in.*—2. Mid.: ἐμβάπτομαι, (1. aor. ἐνεβαψάμην): With εἰς: *To dip into, as one's own especial act*;—at xiv. 20, probably either τὴν χεῖρα, "his hand," or τὸ ψωμίον, "his morsel," is to be supplied.

ἐμβάς, *ᾄσα, ἄν; ἐμβήναι, P.* and Inf. 2. aor. of ἐμβαίνω.

ἐμ-βλέπω, (*f.* ἐμβλέψω), 1. aor. ἐνέβλεψα, *v. n.* and *a.* [for ἐν-βλέπω] 1. Neut. [ἐν, "at"; βλέπω, "to look"]; With Dat.: *To look at or upon; to fix the eyes, or looks, upon.*—2. Act. [ἐν (like Lat. in), "without force"; βλέπω, "to see"] *To see, behold*; viii. 25.

ἐμβλέψας, *ᾄσα, ἄν, P.* 1. aor. of ἐμβλέπω.

ἐμ-βριμάσομαι, -βριμῶμαι, 1. aor. ἐνεβριμάσασθην, *v. mid.* [for ἐν-βριμάσομαι; *fr.* ἐν, "at"; βριμάσομαι, "to snort"] ("To snort at"; hence, as a result) With Dat.: 1. *To be indignant, or angry, at or with; to chide sharply; to murmur at*; xiv. 5.—2. *To lay a strict charge,*

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of injunction, upon; to charge, or bid, strictly or straitly; i. 43.

ἐμβριμνησάμενος, η, ον, P. I. aor. of ἐμβριμνάσθαι.

ἐμ-ός, η, όν, pron. poss. [ἐγώ, ἐμ-ού, "I"] Of, or belonging to, me; my, mine;—at x. 40, ἐμόν is predicated of δοῦναι, and follows δοῦναι.

ἐμ-παίζω, f. ἐμπαίξω, 1. aor. ἐμπάισα, v. n. [for ἐν-παίξω; fr. ἐν, "at"; παίζω, "to play as a child would"; hence, "to sport"; hence, "to mock, jest," etc.] With Dat.: To mock at, jest at;—at xv. 31 supply αὐτῷ after ἐμπαίζοντες.

ἐμπαλλών, ονσα, ον, P. pres. of ἐμπαίξω.

ἐμ-προσθεν, adv. [for ἐν-προσθεν; fr. ἐν, "in"; πρόσθεν, "before"] ("In the place before"; hence) With Gen.: In the presence of, in the sight of, before the eyes of.

ἐμ-πτύω, f. ἐμπτύω, 1. aor. ἐμπτύσα, v. n. [for ἐν-πτύω; fr. ἐν, "at, on"; πτύω, "to spit"] With Dat.: To spit at or upon.

ἐν, prep. gov. dat. only: 1. Locally: a. In, within.—b. Among.—c. At.—d. Of a book, author, etc.: In;—ἐν Ἡσαΐα, In Isaias or Isaiah; i. 2.—2. Of time: a. In, within, in the course of, during:—ἐν ᾧ (supply χρόνῳ), during the time that, while; ii. 19.—b. On, upon:—ἐν τοῖς σάββατι, on the sabbath; ii. 28.—3. Of the instrument, means, etc.: With, by, on account of:—ἐν ᾧ μέτρον, with what measure; iv. 24;—ἐν τίνι, with what; ix. 30.—4. Of the agent: In, by, at; iii. 22.—5. Of persons in whom any thing is regarded as residing or taking effect; or through whom any thing operates; v. 30; xiv. 27.—6. Of attendant circumstances, feelings, etc.: In with; viii. 38; ix. 1.—7.

To denote

ἀνθρώπος: a man with a man whated, as clean spit by it;—ἀνθρώπος Christ; 1. come, thr Christ; 2 state or c non is, etc.

ἐνα, μι (ἐν-αγ, ἐνηγκάλισ "in"; ἀγ To take up arm.

ἐναγκί P. I. aor.

ἐναντί neut. of facing") ἐναντίος

In the pre

ἐν-αντ (ἐν, "with in); αντίο

posite, fa

pression i

In the pr

With acce

tion, etc.: Dat.: Adv

unfavoura

ἐνδεσθῶ

pass. of ἐν

ἐν-δεκ (ἐκ, ἐν-ός,

("One (an

—οι ἐδεκ who rema

Judas; xv

ἐνδύσθαι

aor. subj.

ἐν-δύω

ἐνδύσα, ι

"to get

ἐκδύω] 1.

get into,

ἐφην, 2. aor. ind. of φημί.
ἐφοβήθη, 1. aor. ind. pass.
of φοβέω.

ἐφοβούμην, contr. imperf.
ind. mid. and pass. of φοβέω.

ἐφύλαξάμην, 1. aor. ind.
mid. of φυλάσσω.

ἐφύτευσα, 1. aor. ind. of
φυτεύω.

ἐφθάρθω = διανοίχθητι [Syriac
word].

ἐφώνησα, 1. aor. ind. of
φωνέω.

(ἐχθ-ρός, ρά, ρόν, adj. [ἐχθ-ω,
"to hate"] "Hating." — As
Subst.: ἐχθρός, οὔ, m. ("One
who hates"; hence) An enemy,
adversary.

ἐχόμενος, η, ον, P. pres.
mid. of ἔχω.

ἔχω, imperf. εἶχον, f. ἔξω and
σχῆσω, p. ἐσχηκα, 2. aor. ἐσχον,
v. a. and n.: 1. Act.: a.: (a) To
have, possess.—(b) With second
Acc.: (a) Of Subst.: To have, etc.,
an object as or for that which is
denoted by the second Acc.:—
ἔχειν αὐτὴν γυναῖκα, to have her
as, or for, wife.—(β) Of an Adj.
or Part.: To have, etc., an object
in the state or condition denoted
by the second Acc.:—ἐξηραμμένην
ἔχειν τὴν χεῖρα, to have the hand
dried up or withered;—πεπωρω-
μένην ἔχειν τὴν καρδίαν, to have
the heart hardened, i.e. in a state
of spiritual hardness.—(c) Of a
state, or condition: (a) As Ob-
ject: To have, to be brought to, to
be involved in:—τέλος ἔχει, he (i.e.
Satan) hath (or is brought to) an
end, i.e. he is overpowered or de-
stroyed;—ἔχειν μάστιγας, to have
sicknesses, i.e. to be involved in,
or afflicted with, sicknesses.—(β)
As Subject: As a periphrasis for
the verb connected with such
subject: To have, take possession
of, a person:—ἔχεν αὐτὰς τρόμος,
trembling took possession of them
= ἐτρεμον, they trembled.—(d)

With Inf.: To have power, be able
to do, etc.;—at xiv. 8, supply
ποιῆσαι after ἔσχεν.—b.: (a) To
hold;—at xiii. 17 without nearer
Object:—ἐν γαστρὶ ἔχειν; see
γαστήρ.—(b) To hold, regard,
consider, etc.—2. Neut.: a. To
have; i.e. to possess property, etc.
—b. ("To have one's self"; i.e.)
To be in a certain state:—κακῶς
ἔχειν, (to be in a bad state, i.e.) to
be ill or sick; cf. the reverse,
καλῶς ἔχειν.—3. Mid.: ἐχομαι,
(f. ἐξομαι and σχήσομαι, 2. aor.
ἐσχομην) ("To hold one's self"
to something, "to cling closely";
hence) Of places: To be next or
adjoining [akin to Sans. root
SAH, "to sustain, support"].

ἔχων, ονσα, ον, P. pres. of
ἔχω.

ἐψευδομαρτυροῦν, contr.
imperf. indic. of ψευδομαρτυ-
ρέω.

ἕως, adv.: 1. Of time: Until,
till;—ἕως ἄν with Subj., see ἄν,
no. 2;—ἕως ποτε, until what time,
i.e. how long;—(with Gen.) ἕως
τοῦ νῦν, until the present time.—
2. Of place: As far as, up to:—
ἕως κάτω, as far as below, i.e.
to the bottom;—ἕως ἔσω, as far as
within, i.e. quite within.—3. Of a
state, condition, etc.: With Gen.:
As far as, to the very borders of,
etc.—4. Of extent or amount:
With Gen.: As far as, to the ex-
tent of, etc.

ζάω, ζῶ, f. ζήσω and ζήσομαι,
(p. ἐζήκα), v. n. To be alive, to
live.

Ζεβεδαῖος, οὔ, m. Zebedee;
the husband of Salômê, and the
father of James and John.

ζῆ, 3. pers. sing. ind. pres. of
ζάω.

(ζημι-όω, -ῶ, f. ζημιώσω, p.
ἐζημίωκα, v. a. [ζημί-α, "a fine"]
"To fine, merce, mulct."—) Pass.;

ἐξαναστήσῃ, 3. pers. sing.
1. aor. subj. of ἐξανίστημι.

ἐξ-ἀν-ἀτέλλω, 1. aor. ἐξ-
ἀντέιλα, v. n. [ἐξ, "forth";
ἀντέλλω (neut.), "to rise";
("To rise forth"; hence) Of
seeds: To spring forth or up from
the ground.

ἐξ-ἀν-τέιλα, 1. aor. ind. of
ἐξαντέλλω.

(ἐξ-ἀν-ίστημι, f. ἐξ-ἀνα-
στήσω), 1. aor. ἐξ-ἀνέστησα, v. a.
[ἐξ, "from"; ἀνίστημι, "to
make to stand up, to raise
up"] Of children: To raise up
from a wife;—at xii. 9 supply
τῆς γυναίκας after ἐξ-ἀναστήσῃ.

ἐξ-ἀ-πίνα, adv. [late form of
ἐξ-ἀπίνης, softened from ἐξ-ἀίφνης;
see ἐξ-ἀίφνης]. Suddenly, on a
sudden.

ἐξ-αυτῆς, adv. [ἐξ (= ἐκ),
"at" (of time); αὐτῆς, fem. gen.
sing. of αὐτός, "self very"; with
ellipse of τῆς ὥρας, "the time"]
("From the very time"; hence)
At once, immediately, directly.

ἐξ-ἐβ-ἄλον, 2. aor. ind. of
ἐκβάλλω.

ἐξ-ἐβόμην, 2. aor. ind. mid.
of ἐκβίδωμι.

ἐξ-ἐβύσα, 1. aor. ind. mid. of
ἐκβύω.

ἐξ-ἐθαμβήθην, 1. aor. ind.
pass. of ἐκθαμβέω.

ἐξ-ἐλεξάμην, 1. aor. ind.
mid. of ἐκλέγω.

ἐξ-ἐληλύθως, v. a. 6s, P. perf.
of ἐξέρχομαι.

ἐξ-ἐλθε, 2. pers. sing. 2. aor.
imperat. of ἐξέρχομαι.

ἐξ-ἐλθών, οὐσα, ὄν, P. 2. aor.
of ἐξέρχομαι.

ἐξ-ἐπλησόμεν, imperf.
ind. pass. of ἐκπλήσσω.

ἐξ-ἐπορευόμην, imperf. ind.
mid. of ἐκπορεύω.

ἐξ-ἐρχομαι, f. ἐξ-ἐλεύσομαι,
p. ἐξ-ἐληλύθα, 2. aor. ἐξ-ἐλθον,
v. mid. [ἐξ, "out"; ἐρχομαι,
"to come or go"] 1. To come, or

go, out or forth.—2. To come out
of a ship; to disembark, land,
come to shore.

ἐξ-ἐστήν, 2. aor. ind. of ἐξ-
ίστημι.

ἐξ-ἐστῇ, (f. ἐξ-ἐσται), v. im-
pers. [ἐξ, denoting "complete-
ness"; ἐστῇ (impers.), "it is
possible"] ("It is quite possible"
for one; hence) It is lawful or
allowable; it is permitted, etc.;—
at ii. 24 with neut. pron. (as
Subject;—at iii. 4 with Inf. as
Subject;—with clause as Subject
at ii. 26; vi. 18; x. 2; xii. 14.

ἐξ-ἐτεινα, 1. aor. ind. of
ἐκτείνω.

ἐξ-ἐγγάγον, 2. aor. ind. of
ἐξάγω.

ἐξ-ἐ-κοντα, num. adj. indecl.
[ἐξ, "six"; (η) connecting
vowel; κοντα; see τριάκοντα]
("Provided with six tens"; i.e.)
Sixty.

ἐξ-ἐγραμμένος, η, or, P.
perf. pass. of ἐγραψάω.

ἐξ-ἐγράνθην, 1. aor. ind. pass.
of ἐγραψάω.

ἐξ-ἐήρανται, 3. pers. sing.
perf. ind. pass. of ἐηραίνω.

ἐξ-ἐιστάμην, imperf. ind. mid.
of ἐξίστημι.

ἐξ-ἐιστασθαι, pres. inf. mid.
of ἐξίστημι.

ἐξ-ἐ-ίστημι, (f. ἐκστήσω),
p. ἐξ-ἐστήκα, 1. aor. ἐξ-ἐστήσα,
2. aor. ἐξ-ἐστήν, v. a. and n. [ἐξ,
"out of"; ἴστημι, "to make to
stand"; and, in certain tenses,
"to stand"] 1. (Act.: In pres.,
imperf., 1. fut., and 1. aor., "To
make to stand out of" a place.—)
Neut.: In perf., pluperf. and
2. aor.: ("To stand out" of one's
self; hence) a. To be out of one's
mind or will; to be beside one's
self; iii. 21.—b. To be amazed or
astonished;—at v. 42 with Dat. o
manner.—2. Mid.: ἐξ-ἐ-ιστάμα
(= no. 1, b), To be amazed or
astonished.

ἔξ-ομολογίνομαι, -ομολογῶμαι, ἱ. ἔξομολογήσομαι, γ. mid. [*ἔξ*, denoting "completeness"; *ομολογίνομαι* (mid. of *ομολογέω*), in force of "to confess"] *To confess, own, or acknowledge fully or thoroughly.*

ἔξομολογούμενος, γ. εν, contr. P. pres. of ἔξομολογέω.

ἐξορεύεας, ἄσα, αν, P.1. aor. of ἐξορέω.

(ἐξ-ορύσσω, ἱ. ἐξορύξω), 1. aor. ἐξώρυξα, γ. α. [ἐξ, "out"; ορύσσω, "to dig"] ("To dig out"; hence) *To make a hole in something by digging; to dig up.*

(ἐξ-ουθεν-όω, -ώ), 1. aor. pass. ἐξουθενώην (found only in Septuagint and Gr. Test.), γ. α. [ἐξ, denoting "completeness"; οὐθέν, "nothing"] ("To bring completely to nothing"; hence) *To mock, ridicule, set at naught.*

ἐξουθενώθη, 3. pers. sing. I. aor. subj. pass. of ἐξουθενέω.

ἐξου-σία, σίας, ἱ. [for ἐξουσία; fr. ἐξόν, ἐξόντος, part. of impera. verb ἐξεστι, "it is permitted"] ("The being permitted" to do something; hence) *With Inf.: Power, ability, capability, capacity, etc., to do, etc.*

1. ἔξ-ω, fut. ind. of ἔχω.

2. ἔξ-ω, adv. [ἐξ, "out"] 1. *Outside, on the outside*:—*οἱ ἔξω*, those on the outside, or "they that are without"; i.e. such as were not Christ's followers; iv. 11.—2. *With Gen.: a. Outside of, out of. —b. Out of, away from.*

ἔξω-θεν, adv. [ἐξω, "outside"; suffix *θεν* (ν), denoting "from"] 1. *From the outside, from without*; vii. 18.—2. = ἔξω: *With Gen.: Outside of, without*; vii. 18.

ἑ-ορτ-ή, ἡς, ἱ. *A feast*;—esp. of the Jewish Passover [prob. akin to Sans. *vrata*, in the force of "a holy act," as being, originally, a feast or festival held in

honour of some deity; or, etc., in the force of the act of "sailing"; ἑ is a prefix].

(ἐπ-αγγέλλω, 1. aor. ἐπηγάλα, γ. α. [ἐπ-ί, "to"; ἀγγέλλω, "to carry a message"] Act.: "To carry a message to"; hence, "to announce"; hence, "to pronounce").—Mid.: ἐπ-αγγέλλομαι, 1. aor. ἐπηγγέλαμην, *To promise for one's own self, etc.*

ἔπαισα, 1. aor. ind. of παίω.

ἐπαισχυνῶ, 3. pers. sing. 1. aor. subj. of ἐπαισχύνομαι.

ἐπαισχυνθήσομαι, 3. pers. sing. fut. ind. of ἐπαισχύνομαι.

ἐπ-αισχύνομαι, ἱ. ἐπαισχυνθήσομαι, 1. aor. ἐπησχύνην, γ. mid. [ἐπ-ί, "to"; αίσχυνω, "to be ashamed"] *To be ashamed at, or of, a person, etc.*

ἐπ-ἀκολουθέω, -ἀκολουθῶ, 1. aor. ἐπηκολούθησα, γ. α. [ἐπ-ί, "after"; ἀκολουθεῖν, "to follow"] *To follow after.*

ἐπᾶκολουθῶν, οὔσα, οὖν, contr. P. pres. of ἐπᾶκολουθεῖν.

ἐπαρυστήσομαι, fut. ind. of ἐπαρυστάμαι.

(ἐπ-ἀν(σ)τάμαι), ἱ. ἐπαρυστήσομαι, γ. mid. [mid. form of ἐπ-ανίστημι, "to set up against"] *To set one's self, etc., up against; to rise up against, take hostile steps against*;—at xiii. 12 strengthened by folk. ἐπ-ί.—In Gr. Test. this verb occurs only twice, and each time in the fut. ind.

ἐπ-ἄνω, adv. [ἐπ-ί, "upon"; ἄνω, "above"] ("Upon and above"; hence, of place, "on the upper part of, on the top of"; hence) *Of amounts: Above, beyond, exceeding.*

ἐπ-αύριον, adv. [ἐπ-ί, "upon"; αὔριον, "to-morrow"] *Upon to-morrow, on the morrow*;—in Gr. Test. only with the Dat. fam. art. (τῇ) preceding, so that

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In each instance ἡμέρα must be supplied.

ἐπέβαλον, 2. aor. ind. of ἐπιβάλλω.

ἐπέγνωσαν, 3. pers. plur. 2. aor. indeol. of ἐπιγινώσκω.

ἐπέθηκα, 1. aor. ind. of ἐπιτίθημι.

ἔπει, conj. Since, seeing that, inasmuch as.

ἐπ-εῖτα, adv. [ἐπ-ί, "in addition"; εἰτα, "then"] ("In addition then"; hence) Thereupon, therefore, then.

ἐπελαθόμην, 2. aor. ind. of ἐπιλανθάνομαι.

ἐπέλθον, imperf. ind. of ἐπι-λθω.

ἐπερωτάω, -ερωτῶ, f. ἐπερωτήσω, 1. aor. ἐπερωτήσα, v. a. [ἐπ-ί, in "strengthening" force; ερωτάω, "to ask"]. 1. To ask; to ask, or enquire, of a person.—2. With Acc. of person and Acc. of thing: To ask a person of or about something; to enquire of a person about something; to ask **q**ue something.

ἐπεσον, 2. aor. ind. of πίπτω.

ἐπέταξα, 1. aor. ind. of ἐπιτάσσω.

ἐπήρωτα, ἐπηρώτων, 3. pers. sing. and plur. of contr. imperf. ind. of ἐπερωτάω.

ἐπηρώτησα, 1. aor. ind. of ἐπερωτάω.

ἐπηρωτήσαι, 1. aor. inf. of ἐπερωτάω.

ἐπί, prep. gov. gen., dat., and acc.: 1. With Gen.: a. Of place: (a) *On, upon*.—(b) *In, at*.—b. Of time: *In the time, or days, of*.—c. *Before, in the presence of, a person*.—d. To form an adverbial expression: ἐπ' ἀληθείας, *in truth, truly*.—2.

With Dat.: a. Of place: (a) *On, upon*.—(b) *In, at*.—b. Of a cause, occasion, etc.: (a) *At*.—(b) *About, concerning*.—c. Of persons, things, etc.: *On, upon, in*.

Mark.

—d. Of a name, *In, by*.—3. With

place: (a) *On, upon*.—(c) *To*.—b. Of a hostile sense: A

persons: *As to, as respects, towards, or*

ἐπι-βάλλω, aor. ἐπέβαλον, "upon"; βάλλω

1. Act.: a. Wit

To throw, or ca

or upon some

Acc. and ἐπὶ v

upon.—2. Ne

waves: With ἐ

and go into:—at

has for its Subj

neut. τὰ κύματα

thoughts to a

upon or about;

ἐπιβάλλον,

aor. of ἐπιβάλλω

ἐπιβλη-μι

βάλλω, "to la;

ἐπὶ and βλη-

βάλλω] ("Tl

upon" some

patch.

ἐπίγεγρα

perf. pass. of

ἐπι-γίνομαι,

(p. ἐπέγινον, v. a. [e

ing" force;

ceive, to kno

or observe.—

gnize.

ἐπιγνοῦ

ἐπιγινώσκω.

ἐπιγράφω, "to wri

("That w

hence) *An*

ἐπι-γράφω, (1. aor. ἐ

"upon";

To write u

ἐπι-γράφω

μαί.

ἐπι-ζη

I

sex"; hence) *A female, a woman* [*θη*, root of *θά-ω*; akin to Sans. root *DHĀ* or *DHĀ*, "to suckle"; and so, "suckling, giving suck"].

θηρ-ιον, ιον, n. dim. in form only [*θηρ*, "a wild beast"] *A wild beast*.

θη-σαυρός, σαυροῦ, m. [*θη* (= *θε*), root of *τι-θη-μι*, "to place"] ("That which is placed or stored up"; hence) *Treasure*.

θλί-βω, (f. θλί-ψω, p. τέθλι-φα), v. a. [akin to *τρι-βω*, "to rub"] *To press, press upon*.

θλίψις, ως, f. [for *θλίβ-σις*; fr. *θλίβ-ω*, "to rub, gall"; hence, "to distress, afflict"] ("An afflicting"; hence) *Affliction, distress, tribulation, etc.*

(θνή-σκω, f. θανούμαι), p. τέθνηκα, v. n.: 1. In present tense: *To die*. — 2. In perf. tenses: ("To have died"; i.e.) *To be dead* [root *θαν*, akin to Sans. root *HAN*, "to strike, to kill"].

(θορυβ-έω, -ώ), f. θορυβήσω, 1. aor. θορύβησα, v. a. [*θορυβ-ος*, "clamour, noise"] 1. Act.: *To make a clamour, or noise, at; to trouble, disturb*. — 2. Mid.) *θορυβ-έομαι, -οῦμαι, (p. τεθορυβήμαι, 1. fut. θορυβηθήσεται), To be troubled or disturbed; to make lamentations, etc.*

θόρυβος, ov, m. *Clamour, noise, tumult, etc.*

θρίξ, τριχός (mostly plur.), f. *Hair*, usually that on the head; but at i. 36 that on the skin of an animal [akin to Sans. root *DRĪH*, "to grow"; and so "the growing thing"; cf. Lat. *cri-nis* for *cre-nis*, fr. *cre-sco*, "to grow"].

θροεῖσθε, 2. pers. plur. pres. ind. mid. of θροέω.

(θρο-έω, -ώ, 1. aor. ἐθρόησα, v. n. "To call out or aloud.") — Mid.: ("To call out loudly for

one's self"; hence) *To be alarmed or terrified; to call out from terror*.

θυγ-άτηρ, αἰρέτος ἀπός, f. A daughter;—employed as a term of affection or good will at v. 34 [akin to Sans. *duhīr-i*, "a daughter"; fr. root *DUH*, "to milk"; and so, literally, "a milker"].

θυγάτερ-ιον, ιον, n. dim. [*θυγάτηρ, θυγατέρ-ος, θυγατρ-ός*, "a daughter"] *A little daughter*.

θύρα, ας, f. A door;—*ἐν θύραις, at the doors*, a figurative expression for *close at hand*; xii. 29 [akin to Sans. *dvāra*, "a door, a gate"].

θυρ-ωρ-ός, ov, m. [*θύρ-α*, "a door"; *ωρ-α*, "care"] ("He who has care or charge of the door"; i.e.) *A porter, door-keeper*.

θύ-σια, σίας, f. [θύ-ω, "to offer sacrifice"] ("A sacrificing or offering"; hence) 1. *A victim offered in sacrifice; a sacrifice*. — 2. Plur. (sometimes): *The flesh of victims; sacrifices*.

θύω, f. θύσω, p. τέθυκα, 1. aor. ἐθύσα, v. a.: 1. *To offer, to sacrifice*. — 2. *To kill, slay*.

θώ, 1. pers. sing. 2. aor. subj. of τίθημι.

**Θωμάς, ᾱ, m. ("Twin") Thomas*, called also Didymus (see end of art.); one of the twelve Apostles. According to tradition he carried the Gospel into Parthia, Media, Persia, Ethiopia, and India [Gr. *διδυμος*, "double"; as subst.) "a twin"].

**Ιάειρος, ov, m. ("Whom God enlightens," or, "To whom God gives light") Jairus*, a ruler of a synagogue.

**Ιακώβ, m. indecl. ("Heel-catcher, or Supplanter") Jacob*;

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With Dat. of person alone: To order, command, bid, charge, etc.

ἐπιτίθημι, 3. pers. sing. 1. aor. subj. pass. of ἐπιτίθημι.

ἐπιτίθημι, f. ἐπιθήσω, (p. ἐπιθήσεια), 1. aor. ἐπέθηκα, 2. aor. ἐπέθην, v. a. [ἐπι, "upon"; τίθημι, "to put"] 1. With Acc. of thing and Dat. or ἐνι: To put, or place, upon; to lay upon.—2. Of a name as Object: With Dat. of person: To give, or assign, to.—Pass.: ἐπιτίθεμαι, 1. aor. ἐπέθην.

ἐπιτίμω, -ω, (f. ἐπιτιμήσω), 1. aor. ἐπέτιμισα, v. a. [ἐπι, "upon"; τίμη, "value"] ("To lay the value (i.e. a penalty) upon" a person; hence, "to object something to" one; hence, as neut. verb) With Dat.: 1. To enjoin, command, bid, etc.—2. To censure, rebuke, reprove, etc.

ἐπετιμω, contr. 3. pers. plur. of imperf. ind. of ἐπιτιμω.

ἐπιτρέπω, (f. ἐπιτρέψω), 1. aor. ἐπέτρεψα, v. a. [ἐπι, "to"; τρέπω, "to turn"] ("To turn" something "to" a person; hence, "to give up, yield"; hence) With Inf.: To permit, suffer, allow one to do, etc.;—at v. 13 with Dat. of nearer object; supply, also, εἰς αὐτοὺς εἰσελθεῖν after ἐπέτρεψεν.

ἐπληρώθην, 1. aor. ind. pass. of πληρόω.

ἐποτίζω, imperf. ind. of ποτίζω.

ἐπτὰ, num. adj. indecl. Seven [akin to Sans. sap̄tan; cf. Lat. septem].

ἐργάζομαι, (f. ἐργάσομαι), 1. aor. ἐργάσαμην, v. mid. [ἐργον, "work"] With cognate Acc.: To work, accomplish, perform.

ἐργον, ου, n. [root ἐργ, "to work"] 1. Work.—2. A deed, act, action.

ἐρεῖ, 3. pers. sing. of ἐρῶ.

ἐρημ-ία, -ίας, f. [ἐρημ-ος,

"lonely desert" the ἐρημος; h solitude"; hence a desert, wilderness.

ἐρημος, ου

Lonely, solitary As Subst.: ἐρ wilderness, dese

ἐρήμω-σις

ἐρήμο-σις; fr. waste"] A lay

ing; desolation

ἐρχομαι,

ἀγγέλλω, 2. ao

1. To come, to all but imme

come, is, etc.,

3. With Inf.

fut. is used in mark a purp

To come for th

order to.—4.

jects: To con

5. Of time:

—6. With εἰς

etc.: To com

duced to [akin

(fr. root ἔρχομαι).

ἐρχόμεν.

ἐρχομαι.

ἐρῶ, fut.

occurs perha

will tell or κ

ἐρωτάω,

ἠρώτηκα), 1.

1. With Ac

of thing: T

something.

quest.

ἔσεσθε,

of εἰμί.

ἔσθίω, (

v. a. and n.

—2. Neut.

etc.

ἔσθίων,

ἔσθιω.

ἔστωπε

8. pers. sh

ind. of σιω

· ἔσκανδαλλίζομεν, imperf. ind. pass. of σκανδαλίζω.

· ἔσονται, 3. pers. plur. fut. ind. of εἰμί.

· ἔσπαρμένος, η, ον, P. perf. pass. of σπείρω.

· ἔσπλαγχνίσθην, 1. aor. ind. pass. of σπλαγνίζομαι.

· ἔσθ' ἔσθην, 1. aor. ind. pass. of ἔσθην.

· ἔσται, for ἔσεται, 3. pers. sing. fut. ind. of εἰμί.

· ἔσταυρώθην, 1. aor. ind. pass. of σταυρόω.

· ἔσταυρωμένος, η, ον, P. perf. pass. of σταυρόω.

· ἔστέναξα, 1. aor. ind. of στενάζω.

· ἔστηκώς (ἔστώς), νία, ός, P. perf. of ἵστημι.

· ἔστ(ί)ν, 3. pers. sing. pres. ind. of εἰμί.

· ἔστρωμένος, η, ον, P. perf. pass. of στρώνω.

· ἔστρωσα, 1. aor. ind. of στρώνω.

· ἔστως; see ἵστηκώς.

· ἔστωτες, masc. nom. plur. of ἔστως.

· ἔσχατον, adv. [adverbial neut. of ἔσχατος, "last"] *In the last place, lastly, last of all.*

· ἔσχατος, η, ον, sup. adj. [perhaps akin to *ex*, *ex*, "out"] ("Outermost"; hence) Of time, order, rank, etc.: *Last*;—at ix. 35 and xii. 22 with Gen. of "thing distributed."

· ἔσχατ-ως, adv. [*ἔσχατ-ος*, "last"] ("After the manner of the *ἔσχατος*"; hence) *At the last*:—*ἔσχατος ἔχει*, *is at the last*; i.e. *is at the point of death*; v. 23; see *ἔχω*, no. 2, b.

· ἔσχηκώς, νία, ός, P. perf. of ἔχω.

· ἐσχίσθην, 1. aor. ind. pass. of σχίζω.

· ἔσχον, 2. aor. ind. of ἔχω.

· ἔσω, adv. [for εἰς-ω (*eis*, *eis*,

"into")] 1. *Alone*; *within*, *inside*.—2. With Gen.: *Within*, or *inside of*, some place, etc.

· ἔσω-θεν, adv. [*ἔσω*, "within"; suffix, *θεν*="from"] *From within*.

· ἐσώθην, 1. aor. ind. pass. of σώζω.

· ἔσωσα, 1. aor. ind. of σώζω.

· ἐτάράχθην, 1. aor. ind. pass. of τάρασσω.

· ἕτερος, α, ον, adj. *Other of two*; *another*.

· ἔτι, adv.: 1. Of time: a. *Still*, yet. — b. *Any longer*, *any more*. — 2. *Further*, *moreover* [akin to Sans. *ati*; "beyond"].

· ἐτίθουν, 3. pers. plur. imperf. ind. of τίθην, as if through a form *τίθην*.

· ἐτοιμ-άζω, f. ἐτοιμάω, p. ἡτοιμάκα, 1. aor. ἡτοιμάσα, v. a. [*ἐτοιμ-ος*, "ready"] *To make or get ready, to prepare*.—Pass.:

(ἐτοιμ-άζομαι), p. ἡτοιμάσμαι, 1. aor. ἡτοιμάσθην.

· ἐτοιμάσθε, 2. pers. plur. 1. aor. imperat. of ἐτοιμάζω.

· ἐτοιμάσωμεν, 1. pers. plur. 1. aor. subj. of ἐτοιμάζω.

· ἐτοιμος, η, ον, adj. *Ready, prepared*.

· ἐτόλμα, 3. pers. sing. imperf. ind. of τολμάω.

· ἔτος, εος ους, n. *A year* [akin to Sans. *varsas*, "a year"].

· εὖ, adv. *Well* [like *ἔε*, "good," akin to Sans. *su*, which signifies both "good" and "well"].

· εὐαγγέλιον, ἰον, n. [*εὐ-ἀγγελ-ος*, "a bearer of good tidings"] ("A thing pertaining to *εὐάγγελος*"; hence) *Good tidings, glad message*; i.e. *the Gospel*.

· εὐ-δοκέω, -δοκῶ, (1. f. *εὐ-δοκῆσω*), 1. aor. *εὐδοκῆσα* and *ἡὐδοκῆσα*, v. n. [*εὖ*, "well"; *δοκέω*, "to think"] ("To think

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well"; hence) With ἐν and Dat. of person: To be well pleased at or with one.

εὐθε-ώς, adv. [εὐθὺς, εὐθέ-ος, "straight"] ("After the manner of the εὐθὺς"; hence) Of time: Straightway, forthwith, immediately.

1. εὐθύς, εἰς, ὅ, adj. Straight.

2. εὐθύς, adv. [1. εὐθύ-ς] Of time=εὐθως.

εὐ-καιρ-έω, -ῶ, 1. aor. ηὐ-καίρησα, γ. n. [εὐ, "good or favourable"; καιρ-ός, "opportunity"] With Inf.: To have a good opportunity, to be at leisure, to do, etc.

εὐ-καιρ-ος, ον, adj. [id.] ("In good season"; hence) Seasonable, convenient, favourable, opportune.

εὐκαιρ-ως, adv. [εὐκαιρ-ος, "seasonable"] ("After the manner of the εὐκαιρος"; hence) At a convenient time, on a favourable opportunity, etc.

εὐ-κοπ-ος, ον, adj. [εὐ, "easily"; κοπ, root of κόπ-τω, "to cut"] ("Easily cut"; hence) Without toil or difficulty, easy.

Comp.: εὐκοπ-ώτερος, α, ον; see εὐκοπος.

εὐ-λογ-έω, -ῶ, imperf. (εὐ, and) ἡύλογον ουν, f. εὐλόγησα, 1. aor. εὐλόγησα (and ἡύλόγησα), γ. n. and a. [εὐ, "well"; λέγω, "to speak"] 1. Neut.: ("To speak well"; hence) To offer praise, to give thanks.—2. Act.: ("To speak well of"; hence) To bless; x. 16.—Pass.: εὐ-λογ-έομαι, -οῦμαι, p. εὐλογη-σονται, 1. aor. εὐλογηθή-σονται).

εὐλογημένος, η, ον, P. perf. pass. of εὐλογέω.

εὐλόγησα, 1. aor. ind. of εὐλογέω.

εὐλογήσας, ἄσα, αν, P. 1. aor. of εὐλογέω.

εὐλογη-τό

[lengthened fr

εὐλογέ-ω, "to

δ εὐλογητός, H

The Blessed; 1.

εὐρη, 3. p

subj. of εὐρίσ-

εὐρήσω, 1

ρίσκω.

εὐρ-ίσκω,

ἦκα, 1. aor. ε

ον, γ. a. irr

To find.—2.

εὐρον, 2.

ίσκω.

εὐρών, οὐ

εὐρίσκω.

εὐ-σχ-ήμ

"good, excel

ῆω, (neut.)

good or exce

ally, etc.;

or having, a

εὐχαρισ

εὐχαρίστησ

"thankful"

hence, as i

give, thanks.

εὐχαρι,

P. 1. aor. o

εὐ-ώνυ

ened fr.

"good";

δνομ-α, "a

good nam

"lucky";

ἀριστέρος;

regarded;

Left, as

As Subst

plur. ("T

i.e.) The

left:—ἐξ

hand; se

ἐ-φάγ

φάγων,

To eat.

ἐφαν

pass. of

ἐφά-

φαίνω.

ἔφην, 2. aor. ind. of φημί.
ἐφοβήθην, 1. aor. ind. pass.
of φοβέω.

ἐφοβούμην, contr. imperf.
ind. mid. and pass. of φοβέω.

ἐφύλαξάμην, 1. aor. ind.
mid. of φυλάσσω.

ἐφύτευσα, 1. aor. ind. of
φύτεύω.

ἐφθάρθαι=διανοίχθαι [Syriac
word].

ἐφάνησα, 1. aor. ind. of
φαίνω.

(ἐχθρός, ῥέ, ῥόν, adj. [ἐχθ-ω,
"to hate"] "Hating."—As
Subst.:) ἐχθρός, οὔ, m. ("One
who hates"; hence) *An enemy,
adversary.*

ἐχόμενος, η, ον, P. pres.
mid. of ἔχω.

ἔχω, imperf. εἶχον, f. ἔξω and
σχέω, p. ἔσχηκα, 2. aor. ἔσχον,
v. a. and n.: 1. Act.: a.: (a) *To
have, possess.*—(b) With second
Acc.: (a) Of Subst.: *To have, etc.,*
an object *as* or *for* that which is
denoted by the second Acc.:—
ἔχειν αὐτὴν γυναῖκα, *to have her
as, or for, wife.*—(β) Of an Adj.
or Part.: *To have, etc.,* an object
in the state or condition denoted
by the second Acc.:—ἐξηραμμένην
ἔχειν τὴν χεῖρα, *to have the hand
dried up or withered*;—πεπωρε-
μένην ἔχειν τὴν καρδίαν, *to have
the heart hardened, i.e. in a state
of spiritual hardness.*—(c) Of a
state, or condition: (a) As Ob-
ject: *To have, to be brought to, to
be involved in*:—τέλος ἔχει, *he (i.e.
Satan) hath (or is brought to) an
end, i.e. he is overpowered or de-
stroyed*;—ἔχειν μάστιγας, *to have
sicknesses, i.e. to be involved in,
or afflicted with, sicknesses.*—(β)
As Subject: As a periphrasis for
the verb connected with such
subject: *To have, take possession
of, a person*:—ἔχεν αὐτὰς τρόμος,
trembling took possession of them
=ἐτρεμον, *they trembled.*—(d)

With Inf.: *To have power, be able
to do, etc.*;—at xiv. 8, supply
ποιῆσαι after ἔσχευ.—b.: (a) *To
hold*;—at xiii. 17 without nearer
Object:—ἐν γαστρὶ ἔχειν; *see
γαστήρ.*—(b) *To hold, regard,
consider, etc.*—2. Neut.: a. *To
have; i.e. to possess property, etc.*
—b. ("To have one's self"; i.e.)
To be in a certain state:—κακῶς
ἔχειν, *(to be in a bad state, i.e.) to
be ill or sick; cf. the reverse,
καλῶς ἔχειν.*—3. Mid.: ἐχομαι,
(f. ἔξομαι and σχήσομαι, 2. aor.
ἔσχομην) ("To hold one's self"
to something, "to cling closely";
hence) Of places: *To be next or
adjoining* [akin to Sans. root
SAH, "to sustain, support"].

ἔχων, οὔσα, ον, P. pres. of
ἔχω.

ἐψευδομαρτυροῦν, contr.
imperf. indic. of ψευδομαρτυ-
ρεῖν.

ἕως, adv.: 1. Of time: *Until,
till*;—ἕως ἄν with Subj., *see ἄν*,
no. 2;—ἕως ποτε, *until what time,
i.e. how long*;—(with Gen.) ἕως
τοῦ νῦν, *until the present time.*—
2. Of place: *As far as, up to*:—
ἕως κάτω, *as far as below, i.e.
to the bottom*;—ἕως ἔσω, *as far as
within, i.e. quite within.*—3. Of a
state, condition, etc.: With Gen.:
As far as, to the very borders of,
etc.—4. Of extent or amount:
With Gen.: *As far as, to the ex-
tent of, etc.*

ζῶ, ζῷ, f. ζήσω and ζήσομαι,
(p. ἐζήκα), v. n. *To be alive, to
live.*

Ζεβεδαῖος, οὔ, m. *Zebedee*;
the husband of Salômê, and the
father of James and John.

ζῆ, 3. pers. sing. ind. pres. of
ζῶ.

(ζημι-όω, -ω, f. ζημιώσω, p.
ἐζημίωκα, v. a. [ζημί-α, "a fine"]
"To fine, merce, mulct.") Pass.:

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(ζημι-δομαι; -ομαι, p.
ζημιωμαι), 1. aor. ἐζημιώθη,
1. f. ζημιωθήσομαι, ("To be
sued," etc.; hence) *To be punished*;
at vill. 36 with Acc. of "Re-
spect"; *to be punished as to, i.e.
to lose.*

ζημιωθῆ, 3. pers. sing. 1.
aor. subj. pass. of ζημιώω.

ζησομαι, fut. ind. of ζάω.

ζητέω, -ω, 1. ζητήσω, (p. ἰ-
ζητηκα), 1. aor. ἐζητήσα, v. a.: 1.
To seek, look for.—2. *To ask for,
demand, require.*—3. With Inf.:
To seek, or endeavour, to do, etc.
—4. *To seek, search after, try to
find, etc.*—5. With Adv.: *To
seek, to try to find, how, etc.*

ζητούντες, nom. plur. pass.
of contr. part. pres. of ζητέω.

ζύμη, ης, f.: 1. *Leaven.*—2.
Corruption [usually assigned to
ζάω, (act.) "*to make to boil,*" in-
asmuch as leaven causes ferment-
ation].

ζω-ή, ης, f. [ζάω, ζῶ, "*to
live*"] ("*That which lives*";
hence) 1. *Life.*—2. With or
without αἰώνιος: *Life eternal.*

ζῶν, ζῶσα, ζῶν, contr. part.
pres. of ζάω.—As Subst.: ζῶν-
τες, ων, m. plur. *Living per-
sons, the living*; xii. 27.

ζών-η, ης, f. [ζών-νυμι, "*to
gird*"] ("*That which girds*";
hence) 1. *A girdle, belt.*—2. As
money was carried in the girdle
or belt: *A purse.*

ζώντων, masc. gen. plur. of
ζῶν.

1. ἥ, conj.: 1. *Or*;—at x. 29
repeated seven times.—2.: a. Af-
ter words denoting comparison:
Than.—b. Of time: *That*:—
πρίν ἥ, *before that.*

2. ἥ, fem. nom. sing. of dem.
art. ὁ.

3. ἥ, fem. nom. sing. of rel.
pron. ὅς.

4. ἥ, fem. da
pron. ὅς.

5. ἥ, 3. pers. 1
of εἶμι.

ἡγεῖρα, 1. ao
ἡγε-μένων, μέ-
ομαι, "*to lead
rule*" ("One wh
A ruler.

ἡγέρθην, 1.
ἡγεῖρα.

ἡγόρασα,
ἀγοράζω.

ἡδεῖν; see 1
ἡδειςαν, 3
ἡδεῖν.

ἡδέ-ως, ad
in force of "*we
Gladly, with ple*

ἡδη, adv.:
—2. *Presently*

to Sans. *adya,*
ἡδυνάμητι

δυνάμαι,
ἡθέλησα,

and imperf. ἡ-
ἡκολούθη

ἀκολουθίω.

ἡκολούθ-
ἡκουον,

ἡκούω.

ἡκούσθη

ἡκω, 1. ἡ
ἡξα, v. a. *To
sent.*

ἡλειφον
ἀλείφω.

ἡλέησα,
ἐλεέω.

ἡλθον,
χομαι.

* Ἡλίας

Jehovah")

prophet wi

heaven in

expected b

earth bef

Messiah;

ἡλ-ιος

to Sans. *st*

κάτᾱ-κείμεναι, (f. *κατέκεισομαι*), v. mid. [*κατά*, "down"; *κείμεναι*, "to lie"] 1. *To lie down on something*.—2. *To lie sick*.—3. *To recline on a couch at meals, to sit at meat*.

κάτᾱκείμενος, η, ον, P. pres. of *κατέκειμαι*.

κάτᾱκείσθαι, pres. inf. of *κατέκειμαι*.

(κάτᾱ-κλάω-κλώ), 1. aor. *κατέκλασα*, v. a. [*κατά*, in "strengthening" force; *κλώω*, "to break"] *To break up, break in pieces, for the purpose of distribution*.

κάτᾱ-κόπτω, (f. *κατέκόψω*), v. a. [*κατά*, in "augmentative" force; *κόπτω*, "to cut"] *To cut greatly or severely; to gash, etc.*

κάτᾱκόπτων, ονσα, ον, P. pres. of *κατέκόπτω*.

κατακρίθῃσεται, 3. pers. sing. 1. f. ind. pass. of *κατακρίνω*.

κάτα-κρίνω, f. *κατακρίνω*, 1. aor. *κατέκρινα*, v. a. [*κατά*, "against"; *κρίνω*, "to judge"] ("To judge against"; hence) *To condemn*—at x. 33 with Acc. of person and Dat. of punishment.—2. *To adjudge, pass sentence, in an unfavourable way*—at xiv. 64 with Objective clause.

—Pass.: (*κάτα-κρίνομαι*, p. *κατάκεκρίμαι*, 1. aor. *κατέκριθην*), 1. f. *κατακρίθῃσμαι*.

κάτᾱ-κυρίεω, 1. aor. *κατέκυρίεσσα*, v. a. [*κατά*, in "strengthening" force; *κυρίεω*, "to be lord of, to rule over"] With Gen.: *To rule mightily, or powerfully, over*.

κάτᾱλᾶβη, 3. pers. sing. 2. aor. subj. of *κατάλαμβάνω*.

κάτᾱ-λαμβάνω, (f. *κατάληψομαι*), p. *κατέλῃφα*, 2. aor. *κατέλᾶβον*, v. a. [*κατά*, in "strengthening" force; *λαμβάνω*, "to take"] *To take, or lay, hold of; to seize upon*.

κάτᾱ-λείπω, f. *κατάλειψω*,

(p. *κατέλλειψα*), 2. aor. *κάτελιπον*, v. a. [*κατά*, in "strengthening" force; *λείπω*, "to leave"] 1. *To leave behind one*.—2. *To leave behind at death*.—3. *To quit, depart from*.

κάτᾱλείψω, fut. ind. of *κατάλειπω*.

κάτᾱλῖπών, οὔσα, ἐν, P. 2. aor. of *κατάλειπω*.

κάτᾱλῦθη, 3. pers. sing. 1. aor. subj. pass. of *κατάλυω*.

κάτᾱλῦ-μα, v. a. [*κατάλυ-ω*, "to unloose, unyoke"; hence, without Object, as v.n., "to take up one's quarters, to lodge"] ("That in which one takes up one's quarters or lodges"; hence) *A resting-place, guest-chamber, etc.*

κάτᾱ-λύω, f. *κατάλυσω*, 1. aor. *κατέλυσα*, v. a. [*κατά*, "down"; *λύω*, "to loosen"]

("To loosen down"; hence) 1. Of the materials embedded in a wall: *To loosen from their place and throw down*; *to throw to the ground*.—2. Of a building, whether in a literal or figurative sense: *To overthrow, destroy*.—

Pass.: (*κάτᾱ-λύομαι*, p. *κατέλελύμαι*), 1. aor. *κατέλῡθην*, 1. f. *κατάλυθῃσμαι*.

κάτᾱ-μαρτυρέω, -μαρτυρῶ, (f. *καταμαρτυρήσω*), v. a. [*κατά*, "against"; *μαρτυρέω*, "to bear witness"] With Acc. of thing and Gen. of person: *To bear witness, or testimony, about something against one; to testify something against one*.

κάτᾱ-μόνας, adv. [*κατά*; see *κατά*, no. 2, d; *μόνας*, fem. acc. plur. of *μόνος*, "alone," with ellipse of *μοίρας*, acc. plur. of *μοῖρα*, "a part"] *Alone*;—at iv. 10 with force of "apart from the multitude," alone with His followers.

κάτᾱ-πέτ-ασμα, *άσματος*, n. [*καταπετ-άννυμι*, "to spread

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the trembling or agitated thing.
In reference to the action of the
winds and tide].

θαμβέω, -ω, f. θαμβήσω, 1.
aor. ἐθαμβήσα, γ. a. [θάμβος, "astonishment"] ("To cause
"astonishment" to" a person; hence) To
amaze, astonish, strike with amaze-
ment, etc. — Pass.: θαμβέο-
μαι, -οῦμαι, (p. τεθαμβήμαι),
1. aor. ἐθαμβήθην.

θάνατος-ῖμος, ἴμη, ἴμον, adj.
[for θανάτ-σιμος; fr. θανάτ-ος,
"death"] ("Of, or pertaining
to, θανῶτος"; hence) Causing, or
producing, death; deadly.

θάν-ατος, ἄτον, m. [θαν, root of θνή-σκω, "to die"]
Death.

θάν-ατ-όω, -ώ, f. θανάτωσω,
1. aor. ἐθανάτωσα, γ. a. [θάνατος,
"death"] To put to death.

θάν-ατῶσαι, 1. aor. inf. of
θανάτω.

θάν-ατῶσω, fut. ind. of
θανάτω.

θάρσει, θαρσεῖτε; see
θαρσύνω.

θαρσ-έω, -ώ, (f. θαρσήσω),
γ. n. [θάρσος, "courage"] 1. To
take courage, to be of good courage.
—2. Imperat.: θάρσει (sing.),
θάρσετε (plur.), Be of good
courage, take good cheer.

θαυμάζω, (f. θαυμάσω, p.
τεθαύμακα), 1. aor. ἐθαύμασα,
γ. n. [for θαυμάτ-σω; fr. θαῦμα,
θαυμάτ-ος, "wonder"] 1. To
wonder, marvel, be astonished. —
2. With εἰ: To wonder if or
whether.

θαυμασ-τός, τή, τόν, adj.
[for θαυματ-τός; fr. θαυμάζω (=
θαυμάτ-σω), "to wonder at"]
("To be wondered at"; hence)
Wonderful, wondrous, marvellous.

θεάομαι, -ῶμαι, f. θεάσο-
μαι, 1. aor. ἐθεασάμην, p. τεθέα-
μαι, γ. mid. with 1. aor. pass.
ἐθεάθην [θε-α, "a seeing, view,"
etc.] ("To obtain a seeing, or

view, or" some
To see; xvi. 11
seen; xvi. 14.

θεασάμεν
aor. of θεάομαι
θέλω, a

θέλω, οὔ,
Bana. देवा; c

θεράπ-ειν
(p. τεθεράπει

εὔσα, γ. a.

"a servant,"
be a θέραιψ t

serve, attend
take care of

cure, etc.—I
μαι, p. τ

εθεράπευθην
μαι).

θερίσ-μ
θερίδ-μός;

σω), "to re
hence) Rea

(θερμ-σ
aor. ἐθέρμη

[θερμ-ός,
to heat, κ

αἰνομαι
θέρ-ος

"to warm
or hot"]

or hot";
summer.

θεωρ-ε
τεθεώρηκε

γ. n. and
or"] 1.

ός of";
hold.—b.

—2. Not
hence) 2

spectator.
θηλ-ι

θηλαξω)
[θηλ-ή,

θηλ-η;
suckle.

(θηλ
female

θηλυ,

sex"; hence) *A female, a woman* [θη, root of θά-ω; akin to Sans. root DHIK or DHĀ, "to suckle"; and so, "suckling, giving suck"].
θηρ-ιον, *ιον*, n. dim. in form only [θηρ, "a wild beast"] *A wild beast*.

θη-σαυρός, *σαυροῦ*, m. [θη (= θε), root of τί-θη-μι, "to place"] ("That which is placed or stored up"; hence) *Treasure*.

θλί-βω, (f. θλί-ψω, p. τέθλι-ψα), v. a. [akin to τρι-βω, "to rub"] *To press, press upon*.

θλίψις, *ως*, f. [for θλίβ-σις; fr. θλίβ-ω, "to rub, gall"; hence, "to distress, afflict"] ("An afflicting"; hence) *Affliction, distress, tribulation, etc.*

(θνή-σκω, f. θανοῦμαι), p. τέθνηκα, v. n.: 1. In present tense: *To die*. — 2. In perf. tenses: ("To have died"; i.e.) *To be dead* [root θαν, akin to Sans. root HAN, "to strike, to kill"].

(θορυβ-έω, -ω), f. θορύβῃσω, 1. aor. ἐθορύβησα, v. a. [θορυβ-ος, "clamour, noise"] 1. Act.: *To make a clamour, or noise, at; to trouble, disturb*. — 2. Mid.) θορύβ-εομαι, -οῦμαι, (p. τεθορύβημαι, 1. fut. θορυβηθήσομαι), *To be troubled or disturbed; to make lamentations, etc.*

θορύβος, *ον*, m. *Clamour, noise, tumult, etc.*

θρίξ, *τρίχες* (mostly plur.), f. *Hair*, usually that on the head; but at i. 36 that on the skin of an animal [akin to Sans. root DRIH, "to grow"; and so "the growing thing"; cf. Lat. *crī-nis* for *cre-nis*, fr. *cre-sco*, "to grow"].

θροεῖσθε, 2. pers. plur. pres. ind. mid. of θροέω.

(θρο-έω, -ω), 1. aor. ἐθρόησα, v. n. "To call out or aloud." — Mid.: ("To call out loudly for

one's self"; hence) *To be alarmed or terrified; to call out from terror*.

θύγ-ατηρ, ἀνέρος ἀνρός, f. *A daughter*;—employed as a term of affection or good will at v. 34 [akin to Sans. *duhitṛ*-i, "a daughter"; fr. root DUH, "to milk"; and so, literally, "a milker"].

θυγάτηρ-ιον, *ιον*, n. dim. [θυγάτηρ, θυγάτηρ-ος, θυγατρ-ός, "a daughter"] *A little daughter*.

θύρα, *ας*, f. *A door*:—*ἐνί θύραις*, at the doors, a figurative expression for *close at hand*; xii. 39 [akin to Sans. *dodra*, "a door, a gate"].

θυρ-ωρ-ός, *ον*, m. [θύρ-α, "a door"; ὥρ-α, "care"] ("He who has care or charge of the door"; i.e.) *A porter, door-keeper*.

θύ-οῖα, οῖας, f. [θύ-ω, "to offer sacrifice"] ("A sacrificing or offering"; hence) 1. *A victim offered in sacrifice; a sacrifice*. — 2. Plur. (sometimes): *The flesh of victims; sacrifices*.

θύω, f. θύσω, p. τέθυκα, 1. aor. ἐθύσα, v. a.: 1. *To offer, to sacrifice*. — 2. *To kill, slay*.

θῶ, 1. pers. sing. 2. aor. subj. of τίθημι.

*Θωμάς, ᾶ, m. ("Twin") *Thomas*, called also *Didymus* (see end of art.); one of the twelve Apostles. According to tradition he carried the Gospel into Parthia, Media, Persia, Ethiopia, and India [Gr. διδυμος, ("double"; as subst.) "a twin"].

*Ἰδαιρος, *ον*, m. ("Whom God enlightens," or, "To whom God gives light") *Jairus*, a ruler of a synagogue.

*Ἰακώβ, m. indecl. ("Heel-catcher, or Supplanter") *Jacob*;

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son of Isaac, and brother of Esau.

**ἰάκωβος*, *ov* (a lengthened form of *ἰακώβ*), *m.* *James*: 1. A son of Zebedee and brother of John; one of the twelve Apostles, and surnamed "The Great."—2. A son of Alphaeus, and one of the twelve Apostles; he was surnamed "The Less," and, also, Lebbaeus, and Thaddaeus.—3. A brother of Simon, Joses, and Judas; called at *xlii. 55*, "the brother of Jesus."

ἰάομαι, *-ῶμαι*, *p. ἰάμαι*, 1. *aor. ἰάην*, 1. *f. ἰάσομαι*, *v. pass.* *To be healed.*

ἰαταί, 3. *pers. sing. perf. ind. of ἰάομαι.*

ἰά-τρος, *τροῦ*, *m.* [*ἰά-ομαι* (*mid.*), "to heal"] ("A healer"; hence) *A physician.*

ἴδε, *adv.* [strictly 2. *pers. sing. imperat. of εἶδον*; see *εἶδω*] *See! look! lo! behold.*

ἰδιος, *a, ov, adj.* ("Pertaining to one's self"; hence) 1.: *a. Private.*—*b. Adverbial expression*: *κατ' ἰδίαν*, *in private, apart.*—2. *Of property*: *Own, one's, etc., own.*

ἰδοῦ, *adv.* [strictly 2. *pers. sing. imperat. of εἶδον*, 2. *aor. mid.*; see *εἶδω*] *See! look! lo! behold!*

Ἰδουμαία, *as, f.* *Idumaea*, or *Edom*; the country inhabited by the descendants of Esau (or Edom), lying between Mount Horeb and the S. border of Canaan.

ἰδω, *subj. of εἶδον.*

ἰδών, *οὔσα, όν*, *P. of εἶδον.*

ἱερ-εὺς, *έως, m.* [*ἱερ-ά*, "offerings, sacrifices"] ("He who attends to, or makes, *ἱερά*; hence) *A priest.*

**ἱερὶχῶ*, *f. indecl.* (prob. "Place of fragrance"; or "Odoriferous or Balmy place") *Jericho*; a city of the Holy Land,

in the possession of Benjamin. It is from the west of Jordan, and about Jerusalem; between itself the inter-described as a r

ἱερ-όν, *εύ, n* "sacred," need sacred thing of *A temple*;—*esj Jerusalem.*

**ἱερουσόλ* ("Possession, of Peace") *Jeru*

city of the Hol

**ἱεροσόλ* *Jerusalem*; see

ἱεροσολῦ

[*ἱεροσολύμ-α*, *man of Jerusa*

**ἱησοῦς*, *He delivers*

is Jehovah")

incarnate son

our of manki

ἱκ-άνος, *ally referred*

άως, ἱκ-νέο, *("Coming"*

coming, fittir

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κοινῶσαι, 1. aor. inf. of κοινῶς.

κόκκος, ου, m. *A grain of a plant, fruit, etc.*

κολᾶφ-ίξω, 1. aor. ἐκολᾶφ-ῖσα, v. a. [κόλαφ-ος, "a buffet or cuff"] ("To give a κόλαφος to" one; hence) *To buffet, cuff, etc.*

κολλῦθ-ιστής, ἱστοῦ, m. [κόλλυθ-ος, "the rate of exchange"] ("One who makes, or fixes, the rate of exchange"; hence) *A money-changer.*

(κολοβ-όω, -ῶ), 1. aor. ἐκόλωσα, v. a. [κόλοβ-ος, "docked"] ("To render κόλοβ-ος"; hence, "to dock, curtail"; hence) *To shorten in duration.*

(κοπ-ᾶίω, f. κοπᾶσω, p. κἐκόπηκα), 1. aor. ἐκόπησα, v. n. [κόπ-ος, "toil and trouble"; hence, "weariness"] ("To suffer κόπος"; hence, "to grow tired or weary"; hence) *Of the wind: To spend its force; to lull, abate, cease.*

κόπ-ος, ου, m. [κόπ-τω, "to beat"] ("A beating"; hence, "suffering"; hence) *Toil and trouble.*

(κόπ-τω), imperf. ἔκοπτον, (f. κόψω, p. κέκοφα, v. a. [root κοπ] ("To beat, strike"; hence, with accessory notion of removal, etc.) *To cut down or off.*

κορ-ᾰσίον, ᾰσίον, n. dim. [κόρ-η, "a maiden"] *A little, or young, maiden; a damsel.*

*κορβᾶν, n. indecl. *A gift, or offering, for the service of God.*

κόσμος, ου, m. ("Order, arrangement"; hence, from its perfect order, etc.) *The world, the universe.*

*κοῦμι. *Rise, rise up, arise.*

κόφινος, ου, m. *A basket.*

κραββάτος, ου, m. *A couch or bed* [said to be a word of Macedonian origin; cf. Lat. *grabātus*].

κραῖω, f. κεκράφομαι, p. κἐκράγα, 1. aor. ἐκράξα, v. n. *To cry out, call out aloud* [prob. akin to Sans. root *KRUḠ*, "to cry out"].

κραῖων, ουσα, ου, P. pres. of κραῖω.

κρᾶνιον, ου, n. [akin to κᾶρα, "a head"] *A skull.*

κράξας, ᾰσα, αν, P. 1. aor. of κραῖω.

κράσπεδον, ου, n. *The hem or border of a garment.*

κρατ-έω, -ῶ, f. κρᾶτήσω, p. κεκράτηκα, 1. aor. ἐκράτησα, v. n. [κράτ-ος, "power"] 1. *To get a person into one's power; to seize upon, seize, lay hold of in hostile sense.*—2.: a. With Acc. of person or Gen. of part.: *To lay, or take, hold of.*—b. With Acc. of person in combination with Gen. of part.: *To lay hold of, or take, a person by.*—3. *To keep, observe, obey, etc.*

κρᾶτήσαι, 1. aor. inf. of κρατέω.

κρᾶτήσας, ᾰσα, αν, P. 1. aor. of κρατέω.

κρᾶτῶν, οὔσα, οὖν, contr. P. pres. of κρατέω.

κρημν-ός, οὔ, n. [κρημν-ᾰω (= κρεμαννύμι), "to suspend"] ("That which is suspended"; hence, "an overhanging cliff or crag," as if suspended in the air; hence) *A steep place; a cliff, etc.*

κρί-μα, μάτος, n. [κρί, root of κρίνω, "to judge"; also, "to condemn"] ("That which condemns"; hence) *Condemnation.*

κρί-σις, σως, f. [κρί, root of κρίνω, "to judge"; also, "to condemn"] 1. ("A judging"; hence) *Judgment, trial;—at vi. 11, of the last judgment.*—2. ("A condemning"; hence) *Condemnation.*

κρυπτ-ός, ή, όν, adj.

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Jehovah bestows," or "Jehovah is gracious") *John*: 1. The Baptist; the son of Zacharias, the priest, and of Elizabeth.—2. The son of Zebedee, and one of the twelve Apostles.
 Ἰωσήφ, ἡ, m. *Joses*; see Ἰάκωβος, no. 3.
 Ἰωσήφ, m. indecl. [(prob.) "He—i.e. God—gives increase"]
Joseph, of Arimathæa; see xv. 43, sqq.—This is the only *Joseph* mentioned by St. Mark.

καὶ γὰρ for καὶ ἐγώ. *And I*;
I too—or also; see ἐγώ.

καθ-αιρέω, -αιρῶ, (f. καθ-αιρήσω), 2. aor. καθεῖλον, v. 3. [κατ-ά (see κατά), "down"; αἰρέω, "to take"] *To take down.*

καθάρ-ιζω, f. (καθάρισω and) καθάρῶ, 1. aor. ἐκαθάρισα, v. 3. [καθαρός, "clean," whether physically or morally] ("To make καθαρός"; hence) 1. Of persons: *To make clean, to cleanse.*
 —2. Of things: *To clear out, to cleanse, purge away.*—Pass.: καθάρ-ιζομαι, p. κεκαθάρισμαι, 1. aor. ἐκαθάρίσθην.

καθαρίζων, οὔσα, ον, P. pres. of καθάρίζω.

καθαρίσθαι, 1. aor. inf. of καθάρίζω.

καθαρίσθητι, 2. pers. sing. 1. aor. imperat. pass. of καθάρ-ιζω.

καθαρίσ-μός, μου, m. [for καθαρίδ-μός; fr. καθάρίζω (= καθαρίδ-σω), "to cleanse"] *A cleansings, purification.*

καθεδ-ρα, ρας, f. [καθίζομαι (= καθέδ-σομαι), "to sit down"]
 ("A sitting down"; hence) *A seat*, as that on which the act of sitting down takes place.

καθελεῖν, 2. aor. inf. of καθαιρέω.

καθελὼν, οὔσα, ὄν, P. 2. aor. of καθαιρέω.

καθεύδετε, pres. imperat. of καθεύδω.
 καθεύδῃ, 3. subj. of καθεύδω.
 καθ-εύδω, p. κεκαθένηκα, ενδήσα), v. 3. n. [κ in "strengthen" to sleep"] *To sleep or rest.*

καθεύδων, of καθεύδω.

καθ-ημαι, imperat. κάθου ησο), inf. καθήμενος, v. mid.

"down"; ἡμα down, to be seat

of καθήμαι.

καθήσθαι ημαι.

καθ-ιζω, ικα, 1. aor. ἐά (see κατά (neut.), "to be seated, to sit

καθίσας of καθίζω.

καθίσαι, aor. imperat.

καθίσω), aor. subj. of καθέου;

καθ-ώς, κατά), "acc

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καινός, ἡ, ὄν, adj. *New*, in the fullest meaning of the word. καιρός, οὐ, m.: 1. *An appointed time or season*.—2. *A particular time or season of the year for fruit, etc.*—at xii. 2 τῷ καιρῷ is the Dat. of time.—3. *Time of this world = life, the world*.

Καῖσαρ, ἄρσ, m. [Greek form of Lat. *Cæsar*] *Cæsar*; a cognomen in the Julian family at Rome, esp. of Caius Julius, the first Roman emperor, who was assassinated by Brutus and Cassius, B.C. 44. After him all the Roman emperors bore the name of *Cæsar*, with the title of Augustus, till the time of Adrian, A.D. 117-138, when Augustus came to denote the reigning emperor, *Cæsar* the heir to the throne. In St. Mark's Gospel *Cæsar* denotes Tiberius, the third emperor;—at xii. 16 supply ἡ εἰκών before Καίσαρος [akin to Sans. *keśa*, "hair"; and so, "Hairy One," as born with much hair on the body].

Καῖσαρ-εἰς, εἰς, f. [Καῖσαρ, "*Cæsar*"] ("A thing—here, city—pertaining to *Cæsar*"; i.e. "*Cæsar's city*") *Cæsarea*; a city in the north of Palestine, originally called *Pancas* (whence the modern name *Bānās*) from its being situated at the foot of Mount Panium, a branch of Lebanon. The old city was rebuilt by Philip the Tetrarch, who gave it the name of *Cæsarea* in honour of the Roman emperor Augustus *Cæsar*, to which he added the term *Philippi*, in order to distinguish it from *Cæsarea*, a maritime city, and the capital of Palestine, built by Herod the Great, and named by him after Augustus *Cæsar* also. Subsequently Herod Agrippa named it *Neronias* (*Nero-city*) in honour of the Roman emperor Nero.

κακεῖ, for καὶ ἐκεῖ, *And there*, κακεῖθεν, for καὶ ἐκείθεν, *And from that place, or thence*.

κακεῖνοι, for καὶ ἐκεῖνοι, *And they*.

κακεῖνον, for καὶ ἐκεῖνον, *And him*.

κακόλογ-έω, -ῶ, 1. aor. ἐκακολόγησα, γ. α. [κακόλογ-ος, "*evil-speaking*"] ("*To be κακόλογος about*"; hence) *To speak evil of or about; to slander, revile, etc.*

κακόλογῆσαι, 1. aor. inf. of κακολογέω.

κακόλογῶν, οὔσα, οὖν, contr. P. pres. of κακολογέω.

κακοποι-έω, -ῶ, 1. aor. ἐκάκοποισα, γ. n. [κακοποι-ός, "*evil-doing*"] ("*To be κακοποιός*"; hence) *To do evil or harm*.

κακοποιῆσαι, 1. aor. inf. of κακοποιέω.

κακός, ἡ, ὄν, adj. *Bad of its kind, evil*.—As Subst.: κακόν, οὐ, n. *A bad thing; an evil, wickedness*. Σ Comp.: irreg. χείρων.

κακ-ός, adv. [κακ-ός, "*bad*"] ("*After the manner of the κακός*"; hence) *Of health: In bad state or condition*.

κάλαμος, οὐ, m. *A reed*.

κάλέσαι, 1. aor. inf. of κάλεω.

κάλέω, -ῶ, f. κάλέσω (and κάλῶ), p. κέκληκα, 1. aor. ἐκάλεσα, γ. α.: 1. *To call, call to one's self, summon, etc.*—2. With double Acc.: *To call one that which is denoted by the second Acc.; and in Pass. with Nom. after verb, To be called something*.—Pass.: κάλέομαι, οὔμαι, p. κέκλημαι, 1. aor. ἐκλήθην, 1. f. κληθήσομαι.

κάλ-ός, ἡ, ὄν, adj. ("*Beautiful, fair*"; hence) 1. *Of an action: Good, excellent*; xiv. 6.—2. *Of the soil: Good, fertile, productive, etc.*—3. *Good, pleasant*,



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agreeable, delightful.—4. With Dat.: *Good, well, profitable, advantageous, conducive to one's interest, etc.*—5. *Good for some purpose, useful, serviceable.*—6. *Right, fit, fitting, proper, meet* [akin to Sans. *chdr-u*, "beautiful"].

καλ-ός, adv. [*καλ-ός*, "good, right," etc.] ("After the manner of the *καλός*"; hence) 1.: *a. Well, in the fullest meaning of the term.*—b. *Ironically: Finely, etc.*—2. *Rightly, in a fitting way, etc.*

**κάμηλος*, ου, m. and f. ("A bearer" of burdens) *A camel.*

κάν for *και αν*: 1. *And if.*—2. *Even if, if but.*

**Κανααν-ίτης*, ιτον, m. *Cananites*, i.e. "*the Zealot*" (in a good sense); a cognomen of Simon; see *Σιμων*, no. 2; and cf. *Luke vi. 15*, where he is styled *Ζηλωτής*.

**Καπερνάουμ*, f. indecl. (prob. "Village of Nahum, i.e. of consolation") *Capernaum* (now *Tell-Ham*—"The ruined heap of camels"); a flourishing city of Galilee, on the shores of the Sea of Galilee or Lake of Gennesareth.

καρδ-ία, ιας, f. *A heart*, both in proper and figurative sense [akin to Sans. *hrid*, "heart"; cf. *Lat. cor, cord-is*].

καρπ-ός, ου, m. Of the produce of trees, the soil, etc.: *Fruit, produce, etc.* [by some referred to *ἀρπ*, root of *ἀρπάζω*, "to seize," etc., with *κ* as compensation for the aspirate (cf. *Lat. carpo*), and, so, "that which is seized or plucked"; acc. to others akin to Sans. root *cul*, "to ripen"; and, so, "that which is ripened"].

καρποφορ-έω, -ω, 1. aor. *ἐκαρποφόρησα*, v. a. [*καρποφόρος*, "fruit-bearing"] ("To bring forth fruit" (neut.); hence, in act. force) With cognate Acc.: *To bring forth, bear, produce.*

κατά (before *κ* *κατ'*; before an aspirate *καθ'*), prep. gov. *ε*. 1. With Gen.: *Down upon.*—o. With Acc.: ("Down tributively": (a) *W By*;—with a numeral such numeral being the second instance of the declinable word the prep.: *εἰς καθ' ἓνα* *one after another.* In separate or *κατὰ τόπους*, in separate places.—(c) *Of place* By:—*καθ' ἡμέραν* *after day, daily.*—in accordance with time: *Ἄτ, on*; *κν* an adverbial *εἰς*.

κατὰ, aside, apart. *κατὰβά*, κ. *κατὰβηθι*, *κατάβηθι*, pers. sing. 2. *κατὰβαίτω*.

κατὰ-βαίνω, p. *κατὰβεβηκα*, v. n. [*κατά*, "to go"] *To go to descend.*

κατὰβαίνει, pres. of *κατὰβαίνω*. *κατὰβάς*, of *κατὰβαίνω*.

κατὰ-γέλω, καταγελάσασθαι, 1. aor. *κατέγελον*, "against"; γ.

With Gen.: *Τίς γέλω* *at*; to laugh at; *κατέγελον* *ridicule, deride*.

κατέγελον, contr. imper. (*κατὰ-δύ*) and *κατὰδύω*.

διώξα, v. a. [*διώξις*, "force; sue"; hence, *To attend closely.*

κἀτᾶ-κείμεαι, (f. κἀτακείσσομαι), v. mid. [κατά, "down"; κείμεαι, "to lie"] 1. *To lie down on something.*—2. *To lie sick.*—3. *To recline on a couch at meals, to sit at meat.*

κἀτᾶκείμενος, η, ον, P. pres. of κἀτακείμαι.

κἀτᾶκείσθαι, pres. inf. of κατακείμαι.

(κἀτᾶ-κλάω-κλώ), 1. aor. κἀτέκλασα, v. a. [κατά, in "strengthening" force; κλάω, "to break"] *To break up, break in pieces, for the purpose of distribution.*

κἀτᾶκόπτω, (f. κἀτάκοψω), v. a. [κατά, in "augmentative" force; κόπτω, "to cut"] *To cut greatly or severely; to gash, etc.*

κἀτᾶκόπτων, οὔσα, ον, P. pres. of κἀτάκοπτε.

κἀτακρίθῆσεται, 3. pers. sing. 1. f. ind. pass. of κατακρίνω.

κἀτα-κρίνω, f. κἀτακρίνω, 1. aor. κἀτέκρινα, v. a. [κατά, "against"; κρίνω, "to judge"] ("To judge against"; hence) *To condemn*;—at x. 88 with Acc. of person and Dat. of punishment.—2. *To adjudge, pass sentence, in an unfavourable way*;—at xiv. 64 with Objective clause.—Pass.: (κἀτα-κρίνομαι, p. κἀτακεκρίμαι, 1. aor. κἀτεκρίθην), 1. f. κἀτακρίθῶμαι.

κἀτᾶ-κυρίεῦω, 1. aor. κἀτεκρίεῦσα, v. n. [κατά, in "strengthening" force; κύριεῦω, "to be lord of, to rule over"] With Gen.: *To rule mightily, or powerfully, over.*

κἀτᾶλάβῃ, 3. pers. sing. 2. aor. subj. of κατὰλαμβάνω.

κἀτᾶ-λαμβάνω, (f. κἀτάληψομαι), p. κἀτέληφα, 2. aor. κἀτέλαβον, v. a. [κατά, in "strengthening" force; λαμβάνω, "to take"] *To take, or lay, hold of; to seize upon.*

κἀτᾶ-λείπω, f. κἀτάλειψω,

(p. κἀτάλλειψα), 2. aor. κἀτέλιπον, v. a. [κατά, in "strengthening" force; λείπω, "to leave"]

1. *To leave behind one.*—2. *To leave behind at death.*—3. *To quit, depart from.*

κἀτᾶλείψω, fut. ind. of κἀτάλειψω.

κἀτᾶλίπων, οὔσα, ἐν, P. 2. aor. of κἀτάλειπω.

κἀτᾶλύθῃ, 3. pers. sing. 1. aor. subj. pass. of κἀτάλυω.

κἀτᾶλύ-μα, μέτος, n. [κἀτάλυ-ω, "to unloose, unyoke"; hence, without Object, as v.n., "to take up one's quarters, to lodge"] ("That in which one takes up one's quarters or lodges"; hence) *A resting-place, guest-chamber, etc.*

κἀτᾶ-λύω, f. κἀτάλυσα, 1. aor. κἀτέλυσα, v. a. [κατά, "down"; λύω, "to loosen"]

("To loosen down"; hence) 1. *Of the materials embedded in a wall: To loosen from their place and throw down; to throw to the ground.*—2. *Of a building, whether in a literal or figurative sense: To overthrow, destroy.*—Pass.: (κἀτᾶ-λύομαι, p. κἀτολέλυμαι), 1. aor. κἀτελύθην,

1. f. κἀτάλυθῶμαι.

κἀτᾶ-μαρτυρέω, -μαρτυρῶ, (f. κἀταμαρτυρήσω), v. a. [κατά, "against"; μαρτυρέω, "to bear witness"] With Acc. of thing and Gen. of person: *To bear witness, or testimony, about something against one; to testify something against one.*

κἀτᾶ-μόνας, adv. [κατά; see κατά, no. 2, d; μένος, fem. acc. plur. of μόνος, "alone," with ellipse of μόνας, acc. plur. of μοῖρα, "a part"] *Alone*;—at iv. 10 with force of "apart from the multitude," alone with His followers.

κἀτᾶπέτ-ασμα, ἀσμάτος, n. [κἀτάπετ-άσνυμι, "to spread

VOCABULARY.

μαστιγῶσω, fut. ind. of μαστιγῶω.	interpret another lan guage; to tra duttore
μάστιξ, ἴσος, m. ("A scourge" as an instrument of punishment; hence) A plague, sickness, etc., as a cause of pain, etc., to the body.	ερμηνεύς μεθ-ὄρ- [μετ-ά (see ὄρ-ος, "a b tween as a l μεθορία, ders, front tries; vil.
μάτην adv. In vain, fruit- lessly, to no purpose [akin to μάτη, "a fault"].	μείνω ind. of μέν μέλει; μέλει; v. n. [μελέ To take her what one think before μέλει, l μέλλω μέλλωσα be about to of doing, rendered. "will";— its subjec ταῦτα.
*Ματθαῖος, ον, m. ("Gift of Jehovah") Matthew, named also Levi, the son of Alphaeus, one of the twelve Apostles. Be- fore his call to be a follower of Jesus, he was a Publican, or col- lector of public taxes.	μέλλω βαίνειν, l to, or be (μέλει μέληκα, To be an —In G. and alwa μέλει, there is, to one; to one; tains it meanin the cla Subject μεμ of μεμ μέν. hand:— hand. μέν
μάχ-αιρᾶ, αἰρᾶς, f. A sabre or sword [like μάχ-ομαι, "to fight"; akin to Sans. makh-a, "a warrior"; and so "the thing for fighting," or "the warrior's thing"].	
μέγ-ας, ἄλη, a, adj.: 1. Of size: Great, large.—2. Of a voice, sound, etc.: Great, mighty, loud. —3. Of degree: Great, vast, mighty.—4. Of number: Great, large, numerous.—5. Of rank, authority, etc.: Great, powerful, mighty, exalted:—οἱ μεγάλοι, the great, or powerful, ones; x. 42. —6. Of the wind, etc.: Great, violent.—7. Of importance, etc.: Great, important, etc. [see Comp.: μέγας; (Sup.: μέγιστος) [from same root as μακρός; see μακρός].	
μέγιστον, ἄνος (in Gr. Test. only in plur.), m. [μέγισ- ος, "mightiest, most exalted"; see μέγας, no. 5] ("One who is μέγιστος"; hence) A very mighty person; a prince, lord, chief, etc.	
μέγιστοι(ν), Dat. plur. of μέγιστος.	
μεθερμηνεύμενος, η, ον, P. pres. pass. of μεθερμηνεύω. (μεθ-ερμηνεύω, v. a. [μετ-ά (see μετᾶ), denoting "change"; ερμηνεύω, "to interpret"] ("To	

κατ-ηγόρεω, -ω, f. *κατ-ηγόρεω*, 1. aor. *κατήγορεσα*, v. n. and a. [*κατήγορος*, "an accuser"] 1. Neut.: With Gen. of person: *To be an accuser of; to accuse*.—2. Act.: With Acc. of charge and Gen. of person: *To lay something to the charge of; to accuse one of something; to object something to one*.

καττηγορήσωσι(ν), 3. pers. plur. 1. aor. subj. of κατηγόρεω.

καττηγόρουν, contr. imperf. ind. of κατηγόρεω.

κατήρδω, 2. pers. sing. 1. aor. ind. of κατάρσμαι.

κατοικη-σις, σεις, f. [for *κατοικε-σις*; fr. *κατοικέ-ω*, "to dwell" in a place"] ("A dwelling" in a place; hence) *A dwelling, dwelling-place, abode*.

κάτω, adv. [κατ-έ, "down"] 1. *Downwards, down*.—2. *Below, beneath, underneath*:—*ἀπὸ ἄνωθεν ἰὸς κάτω, from above to below; i.e. from the top to the bottom*.

(καυμάτ-ιζω, f. καυμάριω), 1. aor. ἐκαυμάρισα, v. a. [καύμα, καυμάτ-ος, "burning heat"] ("To affect with burning heat"; hence) *To scorch up, wither*.—Pass.: 1. aor. *ἐκαυμάρισθην*.

κεκἀθίκα, perf. ind. of καθίζω.

κενός, ἡ, ὅν, adj. Empty, empty-handed.

κεντύριον, ὄρος, m. [Gr. form of Lat. *centurio*, *centurionis*] *A Centurion; a Roman military officer*. The name arose from his having the command of a "century" of soldiers, a division in the Roman army so called.

κεράμ-ιον, ἰον, n. [κέρᾱ-ος, "potter's-earth"] ("A thing pertaining to κέραμος"; hence) *An earthenware vessel; a jar, pitcher*.

(κερδ-αίνω, f. κερδάνω and κερδέω, p. κερδάσκα), 1. aor.

ἐκέρδησα, v. a. [κέρδ-ος, "gain"] *To have, or obtain, as gain; to gain*.

κερδήσῃ, 3. pers. sing. 1. aor. subj. of κερδαίνω.

(κεφάλαι-όω, -ω), 1. aor. ἐκεφάλαιωσα, v. a. [κεφάλαι-ον (=κεφαλ-ή), "the head"] *To strike on the head*.

κεφάλ-ῃ, ἡ, f.: 1. *Of the body: A head*.—2. *Of things: A chief, or principal, thing of its kind*:—*κεφαλὴ γυναικός, the chief thing, i.e. the head-stone, or principal stone, of the corner*; xii. 10 [akin to Sans. *kapāl-ai*, "head"]].

κήνσος, ον, m. [Gr. form of Lat. *census*, "the assessing, or assessment," of the Roman people in order to decide the amount they were to pay, respectively, to the state for their taxes; hence] *In Gr. Test.: Τὸ πᾶν money, poll-tax, which was paid yearly*. This, as we gather from xii. 15, and learn expressly from Matt. xxii. 19, was a *denarius*, about 8½d. English, but translated in our English Version "a penny."

κηρύξάτε, 2. pers. plur. 1. aor. imperat. of κηρύσσω.

κηρύξω, 1. aor. subj. of κηρύσσω; i. 38.

κηρύσσω, (f. κηρύξω, p. κηρύσκα), 1. aor. ἐκηρύξα, v. a.: 1. *To proclaim, or announce, as a herald does*.—2.: a. *To proclaim publicly, to preach*.—b. *With eis: To go into and preach*.—Pass.: *κηρύσσομαι, (p. κηκήρυγμαί, 1. aor. ἐκηρύχθην, 1. f. κηρυχθήσμαι.*

κηρύσσων, ονσα, ον, P. pres. of κηρύσσω.

κηρύχθῃ, 3. pers. sing. 1. aor. subj. pass. of κηρύσσω.

κηρυχθήσμαι, fut. ind. pass. of κηρύσσω.

κί-νέω, -νῶ, f. κινήω, 1. aor. ἐκίνησα, v. a. [κί-ω, "to go"]

VOCABULARY.

εἰς, "one") *Not even one, not one, none.*—Adverbial neut. μηδέν, *In no respect, not at all*; v. 28.—As Subst.: a. μηδείς, εἷς, m. *No one, nobody*;—after a negative, *Anyone*; l. 44.—b. μηδέν, εἷς, n. *Nothing*.

μηδέν, μηθενί; see μηδεις.

μηκ-έτι, adv. [μή, "not"; εἰ, "any more"] *Not any more, no more, no longer*.

(μηκ-ύνω, f. μακύνω, v. a. [μακ-ος, "length"] *To lengthen*.

—) Mid.: μακ-θνέμαί, ("To lengthen itself"; hence) *Of plants, etc.: To grow high, etc.*

μή-ποτε, adv. and conj. [μή, "that not, lest"; ποτε, "at any time"] 1. Adv.: ("That not at any time"; hence) *That at no time, that never*.—2. Conj.: *Lest at any time, lest ever*.

μή-τε, adv. [μή, "not"; τε, "and"] 1. *And not, nor*.—2. After a preceding negative to strengthen it: *Not even*.

μή-τηρ, τίς, contr. τής, f. *A mother* [akin to Sans. mā-ti, fr. root mā, in meaning of "to produce"; and so, "a producer"; cf. Lat. mā-ter].

μή-τι, adv. [adverbial neut. of μήτις, "that no one, that nothing"] *In questions to which a negative answer is expected, much about equivalent to a negative statement which the speaker challenges the persons, etc., addressed, to deny, if they can*:—μήτε ὁ λύχνος ἐρχεται, *is the lamp brought? i.e. the lamp is not brought—is it?* iv. 21; so, μήτε ἔγω, *is it I? i.e. it is not I—is it?* xiv. 19.

μῆα; see εἰς.

μικρός, ὁ, ὅν, adj.: 1. *Of size: a. Little*.—b. Comp.: *Less*.

—2. *Of age: Little*; i.e. the younger, the less. —3. *Of rank, importance Little*; i.e. humble, etc.—As Subst.: μικροί, ἄν,

m. plur. *Little* played by; note his *dis Little, short*, with μικρόν *a little while* 8. *Of space short*;—adv *little*; i.e. xiv. 28.

ὄρεος; (8)

μίσ-ος, μαμίσκα,

[μίσ-ος, "miser of or hate.—Pau

μαί, p. μαμίσκα,

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μωμο-λάλ-ες; fr. μῶμος, "with difficulty, scarcely"; λαλ-έω, "to speak"] *Speaking with difficulty; scarcely speaking or able to speak; having an impediment in the speech.*

μόδιος, ου, m. [Gr. form of Lat. *modius*; a Roman dry measure equal to about "a peck" English] ("A modius or peck"; hence) *A measure or vessel containing the above quantity; a peck measure; in the English version translated bushel; iv. 21.*

μοιχ-ᾱλῖς, ᾱλῖος, f. [μοιχ-ός, "an adulterer"] *An adulteress. At viii. 38 as Adj.: Adulterous.*

μοιχ-δομαί, -δομαί, v. mid. [id.] ("To be a μοιχός"; hence) *To commit adultery.*

μοιχε-ῖα, ῖας (trisyll.), f. [μοιχε-ῖω (trisyll.), "to commit adultery"] ("A committing adultery"; hence) *As the act: Adultery.*

μοιχε-εύω, f. μοιχεύσω, 1. aor. μοιχέυσα, v. n. [μοιχ-ός, "an adulterer"] *To be an adulterer, to commit adultery.*

μόνον, adv. [adverbial neut. of μόνος, "only"] *Only.*

μόνος, η, ου, adj. *Only, alone.*

μον-όφθαλμ-ος, ου, adj. [μόν-ος, "only"; ὀφθαλμ-ος, "an eye"] *Having an only eye, having only one eye.*

μορφή, ῆς, f. *Form, shape.*

μύλ-ικός, ῖκόν, adj. [μύλ-η, "a mill"] *Of, or pertaining to, a mill; mill:—λίθος μύλ-ικός, a mill-stone.*

(μύρ-ιζω), 1. aor. ἐμύρῖσα, v. a. [μύρ-ον, "an unguent"] *To anoint.*

μύρῖσας, 1. aor. inf. of μύρῖζω.

μύρον, ου, n. *An unguent, sweet ointment of any kind.*

μυστή-ριον, ῖον, n. [obsol. μύστηρ=μύστης, "one initiated"]

("That which belongs to a μύστηρ"; hence) *A secret doctrine; a secret, mystery.*

*Μωσῆς, ἑως, m. ("Water-saved One"; or, else, with reference to Pharaoh's daughter "Drawing" (him) from the water) *Moses; the great lawgiver of the Jews.*

Ναζαρέτ, f. indecl. *Nazareth; a city of Galilee.*

Ναζαρ-ηνός, ηνῆ, ηνόν, adj. [Ναζαρ-ά, another form of Ναζαρέτ; see Ναζαρέτ] *Of, or belonging to, Nazara or Nazareth; Nazarene.—As Subst.: Ναζαρηνός, ου, m. A Nazarene.*

Ναζωραῖος, α, ου, another form of Ναζαρηνός.

ναί, a particle used in strong affirmations. *Yes, even so, verily.*

να-ός, ου, m. [for ναί-ος; fr. ναί-ω, in act. force, "to dwell in"] ("That which is dwelt in"; hence, "a dwelling-place, abode"; but in use restricted to a dwelling for a god; hence) 1. *A temple.—2. The inner temple at Jerusalem, i.e. the Holy of Holies.*

νάρδος, ου, f. *Nard, spike-nard.*

νεανί-σκος, σκου, m. dim., only in form [νεανί-ας, "a youth"] *A youth, young man;—at xvi. 8 used of the angel whom the women found sitting in the tomb in which Jesus had lain.*

νεκ-ρός, ρού, m.: 1.: a. Sing.: *One dead, a dead person.—b. Plur. (so mostly): The dead.—2. A dead body, a corpse* [akin to Sans. root *NAQ*, "to perish"; in part. perf. past. "dead"].

νέ-ος (i.e. νέφ-ος), α, ου, adj. *New* [akin to Sans. *nav-a*, "new"; cf. Lat. *nov-us*].

νε-ότης, ότης, f. [νέ-ος, "new"; hence, "young"]

VOCABULARY.

("The state or condition of the
 νόος"; hence) *Youth, early years.*
 νεφέλη, ἑλς, f. ("A thing
 pertaining to the sky or atmo-
 sphere"; hence) *A cloud* [akin to
 Sans. *nabh-as*, "the sky, the at-
 mosphere"].

νηστεῖα (trissyll.), ἱας, f.
 [νηστεύω, "to fast"] *Fasting.*

νήστεις, contr. masc. acc.
 plur. of νήστις; vill. 3.

νηστ-εύω, f. νηστεύσω, 1.
 aor. ἐνήστευσα, v. n. [νήστις,
 "not eating, fasting"] ("To be
 νήστις"; hence) *Not to eat, to*
fast.

νηστεύων, οὔσα, ον, P. pres.
 of νηστεύω.

νήσ-τις, τίος or τεός, adj.
 [for νή-ε-τις; fr. νή, "not";
 ἔδ-ω, "to eat"] ("Not eating";
 hence) *Without food, fasting.*

νίπ-τω, (f. νίψω), 1. aor.
 ἐνίψα, v. a.: 1. Act.: *To cleanse*
by washing, to wash.—2. Mid.:
 νίπ-τομαι, f. νίψομαι, 1. aor.
 ἐνίψαμην, *To cleanse by washing,*
to wash, for one's self or on one's
own part [prob. akin to Sans.
 root *NIJ*, "to cleanse"; cf. the
 earlier form of the word *νίω*].

νίψονται, 3. pers. plur. 1.
 aor. subj. mid. of νίπτω.

νοείτω, 3. pers. sing. contr.
 pres. imperat. of νοέω.

νο-έω, -ῶ, (f. νοήσω, p. ve-
 νόηκα), 1. aor. ἐνόησα, v. n. [νό-
 ος, "the mind"] ("To use, etc.,
 the mind"; hence) 1. *To per-*
ceive, comprehend, understand.—
 2. *To consider, reflect, weigh in*
the mind, etc.

νόσος, ου, f. *Sickness, disease.*

νοῦν-ῶς, adv. [νοῦν-ης,
 (fr. νοῦν, acc. of νόος, nous,
 "mind, understanding"; ἔχ-ω,
 "to have"; hence) "having
 mind or understanding; discreet,
 prudent"] ("After the manner
 of the νοῦν-ης"; hence) *Dis-*
creetly, prudently, sensibly, etc.

νυμφ-ῶ
 "a bride"]

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and a.: 1. *Heut.*: a. To speak, to utter speech.—b. To tell, converse.—2. *Act.*: a. To speak, utter by speech, utter.—b. To speak of, tell, publish, etc.—*Pass.*: ἀλλόμεαι, -οῦμαι, p. ἀλλόμεμαι, 1. aor. ἔαλλόμην, 1. f. ἀλλοθίσομαι [perhaps akin to LAP, "to use the tongue"].

ἀλλοθίσομαι, fut. ind. pass. of ἀλλέω.

ἀλλήσαι, 1. aor. inf. of ἀλλέω.

ἀλλήσω, fut. ind. (xvi. 17), and 1. aor. subj. (ix. 6; xiii. 11) of ἀλλέω.

ἀλλ-ιδ, ἴς, 1. [αλλ-έω, "to speak"] ("A speaking"; hence) *Speech, mode of speaking.*

ἀλλοούμενος, φ, or, P. pres. pass. of ἀλλέω.

ἀλλόν, οὔσα, εὖν, P. pres. of ἀλλέω.

λα(μ)β-άνω, 1. λήφομαι, p. εἴληφα, 2. aor. ἔλαβον, v. a.: 1. To take.—2. To take as or for a wife.—3. To receive (strengthened fr. root λαβ, akin to Sans. root LABH, "to obtain").

*λαμμῶ. *For what, why, wherefore.*

λα(ν)θ-άνω, (1. λήσω and λήσομαι, p. εἴληθα), 2. aor. ἔλαθον, v. n. To escape notice; to be hid or concealed (strengthened fr. root λαθ, akin to Sans. root BAH (originally RADH), "to leave, quit").

λαός, οὔ, m. The people.

(ἀδ-τομ-έω, -ῶ), 1. aor. ἔλατόμην, v. a. [for ἀδ-τεμ-έω; fr. λᾶς, λα-ός, "a stone"; τεμ-, a root of τέμ-νω, "to cut"] ("To cut stone"; hence) To hew, or quarry, a thing from a rock, etc.—*Pass.*: perf. part. λατομῆνός.

ἀδχ-άνων, άνου (mostly plur., always so in Gr. Text.), n. [ἀρχ-αίω, "to dig"] ("The dug thing or things"; i.e. the thing

or things cultivated by digging, as opposed to things growing wild; hence) Garden-plants, vegetables, herbs.

Λεγεών, άves, m. [Gr. form of Lat. *legio*, *legiō*-is, "a legion" of Roman soldiers, consisting of ten cohorts of infantry, and a squadron of three hundred cavalry;—in all about six thousand men, though the numbers varied from time to time] *Legion*:—a name assumed by the evil spirits in a possessed person with reference to their immense number; v. 9 and 18.

Λεγόμενος, φ, or, P. pres. pass. of λέγω.

λέγω, imperf. ἔλεγον, (1. λέγω, p. λέλαχα), v. n. and a.: 1. *Heut.*: a. To speak, open one's mouth in speech.—b. With Dat. of person and voc.: To speak to, or tell, one about something.—c. To say what is the case: εἰ λέγεις, thou sayest, i.e. thou speakest rightly, you.—2. *Act.*: a. To say;—mostly with clause as Object.—b. To tell;—at xi. 22 with clause as Object.—c. To call by names; to call for or upon.—d.: (a) With double Acc.: To call one that which is denoted by the second Acc.:—τί με λέγεις αγαθόν, only called thou me good.—(b) In pass. with a nom.: To be called something;—ὁ λεγόμενος Βαραββᾶς, he who was called (i.e. had the name of) Barabbas.—e. To tell, mention, speak of or about;—at x. 32 with Acc. of thing and Dat. of person.—f. To say with a particular meaning; to mean, intend; xiv. 68.—*Pass.*: λέγομαι (p. λέλεγμαι, 1. aor. ἐλέχην, 1. f. ἐλεχόμην).

λελατομημένος, φ, or, P. perf. pass. of λατομέω.

λέπρα, α; see λεπρίς.

λεπ-ρός, ρά, ρόν, ρή. [λέω, or, "a scale" on the body]

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He, she, it:—*οὗτοι μὲν . . . οὗτοι δέ, some . . . others*; xii. 5 [akin to Sans. *ta*, "he, she, it"].

ὁδός, οὗ, f. ("That which approaches or forms an approach"; hence) 1. *A way, whether actual or figurative*:—*ἰδὼν ποταμὸν, (to make one's way, i.e.) to proceed onwards, advance*.—2. *A journey, etc.* [akin to Sans. root *SAD*, in force of "to approach"].

ὀδούς, ὀντος, m. ("The eating thing"; hence) *A tooth* [prob. = *ἰδούς* for *ἰδόντ-ς*, fr. *ἰδω*, *ἰδόντ-ος*, part. pres. of *ἰδω*, "to eat"; cf. Sans. *dantas*, "a tooth"].

οἰκία, ἱας, f. [*οἰκ-ῖω*, "to inhabit"] ("An inhabiting"; hence): 1. *A house, dwelling, abode, habitation*.—2. *A house or family*.—3. *Substance, property, family-means*.

οἰκ-ο-δεσπότης, δεσπότης, m. [*οἰκ-ος*, "a house"; (ο) connecting vowel; *δεσπότης*, "a master"] *A master of a house*.

οἰκ-ο-δομ-έω, -ω, f. *οἰκοδομήσω, 1. aor. ὠκοδόμησα, γ. a.* [for *οἰκ-ο-δεμ-έω*; fr. *οἰκ-ος*, "a house"; (ο) connecting vowel; *δέμ-ω*, "to build"] ("To build a house"; hence) *To build, raise, erect, construct, etc.*

οἰκοδομή, ῆς, f. [*οἰκοδομ-έω*, "to build"] ("A building," as an act; hence, concrete) *A building*; i.e. a thing built; an erection, structure, etc.

οἰκοδομήσω, fut. ind. of οἰκοδομέω.

οἰκοδομῶν, οὔσα, οὖν, contr. P. pres. of οἰκοδομέω.

οἰκ-ος, ου, m. ("That in which one sits down"; hence) *A house*:—*εἰς οἶκόν ἐστι, he has gone into the house, and is there* [akin to Sans. *ves-a*, "a house"; fr. root *viç*, "to sit down"; cf. Lat. *vic-us*].

οἶνος, ου, m. *Wine.*

οἶος, ε, such a sort, of ὀλίγος;

ὀλίγος, ου, m. [*ὀλ-ος*, "short"] *A short while, a short number of*.—2. *Of a short*.—3.

ὀλοκα, [for ὀλοκαω, "to burn sacrifice—whole"; offering.

ὀλ-ος, ου, m. [*ὀλ-ος*, "entire, con that den which it to Sans. tire"]].

ὀμ-μο, fr. root ὀμ-νθ

ὀμ-νθ, ὀμνέω, γ. α. [*ὀμ-νθ*, "to swear"] *swearing* 71 [prob "to rest

ὀμνυθμι.

ὀμοι, "like"] resemble

ὀμο, similar

ὀμοι, force of ὀμοι

ὀμοι, "like" hence)

ὀμο, the m hence)

ὀμο, 1. aor.

ὀνειδίζω, (f. **ὀνειδίσω** and **ὀνειδίω**, p. **ὀνειδίκα**), 1. aor. **ὀνειδίκα**, v. a. [**ὀνειδ-ος**, "a reproach"] *To reproach, upbraid.*

ὀνομα, ματος, n. [for **ὀ-γνομα**; fr. root **γνο**, short form of **γνώ** (see **γν-γνώ-σκω** in **γν-νώ-σκω**), with **ο** as prefix; cf. Lat. *no-men* for *gnomen*] ("The thing which serves for knowing an object by"; hence) 1. A name by which a person or thing is known or distinguished. — 2. Fame, reputation, renown, by which a person's name is spread abroad. — 3. Authority, power, command.

ὄντως, adv. [**ὄν**, **ὄντ-ος**, "being"; part. pres. of **εἶμι**, "to be"] ("After the manner of **ὄν**"; hence) *In reality, really, truly.*

ὀξύς, εος ους, n. [**ὀξ-ύς**, "sharp"] ("That which is **ὀξ-ύς**"; hence) *Sharp, or sour, wine; vinegar.*

ὀπισθε (before a vowel **ὀπισθεν**), adv. *Behind.*

ὀπίσω, adv.: 1. Of place: a. *After, behind.* — b. With Gen.: *After, or behind, one.* — 2. Of time: *After, subsequently to, later than.*

ὅπου, adv.: 1. Of place: *Where*: — **ὅπου ἄν** or **ἴαν**; see 2. **ἄν**, no. 2, and 2. **ἴαν**. — 2. Of time: *When* [either akin to obsol. **ὀπός** = obsol. **πός**, akin to Sans. *ka*, "who"? or lengthened fr. **ποῦ**, "where"].

ὅπως, adv. [either fr. obsol. **ὀπός** (see **ὅπου**); or lengthened fr. **πώς**, "in what way," etc.] 1. *In what way or manner; how.* — 2. *That, in order that.*

ὁράω, -ῶ, f. **ὁψομαι**, p. **ὥπακα**, v. a.: 1. Act.: a. *To see.* — b.: (a) *To see to, look to; i.e. to take heed, beware.* — (b) Imperat. pres. sing. and plur.: **ὁρᾶ**, **ὁρᾶτε**: (a) *Take heed, etc.,*

that you, etc., do something. — (β) With a negative: *Take heed, etc., that you, etc., do not.*

— 2. Mid.: (**ὁρᾶομαι**, -ῶμαι, f. **ὁψομαι**, *To see for one's self.* — 3. Pass.: **ὁρᾶομαι**, -ῶμαι, (p. **ὥπαμαι** and **ῶμαι**), 1. aor. **ὥφθην**, (1. f. **ὁφθῆσομαι** and later **ὁραθῆσομαι**), *To be seen, to appear.*

ὀργή, ης, f. [**ὀργ-άω**, in force of "to be eager"] ("Eagerness"; hence, "character or disposition resulting from natural impulse"; hence) *Wrath, passion, anger.*

ὀρθ-ῶς, adv. [**ὀρθ-ός**, "right, correct"] ("After the manner of the **ὀρθός**"; hence) *Rightly, correctly.*

ὀρί-ον, ου, n. [**ὀρί-ος**, "pertaining to a boundary"] ("That which pertains to a boundary"; hence) Of a country: 1. A border, frontier, limit. — 2. A country, district, region.

ὀρκ-ιζω, v. a. [**ὀρκ-ος**, "an oath"] ("To tender an oath to" a person; hence) With Acc. of person and Acc. of that to which the oath relates: *To adjure one by.*

ὀρκ-ος, ου, m. [for **ῥέργ-ος**; fr. **ῥέργ-ω** = **εἴργ-ω**, "to shut in, restrain"] ("That which restrains"; hence, morally) An oath as restraining a person from violating his word, etc.

(**ὀρμ-άω**, -ῶ, f. **ὀρμήσω**, p. **ὤρμηκα**), 1. aor. **ὤρμησα**, v. n. [**ὀρμ-ή**, "a start, setting out"] ("To make a start," etc.; hence) With accessory notion of impetuosity, etc.: *To rush violently or furiously.*

ὄρος, εος ους, n. A mountain.

(**ὀρύσσω**, **ὀρύττω**, f. **ὀρυξω**), 1. aor. **ὠρύξα**, v. a.: 1. *To dig.* — 2. *To dig a place for.*

(**ὀρχ-έομαι**, -οῦμαι, f. **ὀρχήσομαι**), 1. aor. **ὠρχησάμην**, v.

mid. [prob. ὄψ-ες, "a row" of trees] ("To stand, etc., in, or to form a row" for the purpose of dancing; hence) To dance whether with others or by one's self.

ἀρχησάμενος, η, ον, P. 1.
aor. of ἀρχέομαι.

aor. of *ορχειομαι*.
 δε, η, ο, pron. demonstr. and
 rel.: 1. Demonstrative = οὗτος,
This, that:—δ μέν . . . ἄλλο δέ,
one (seed) . . . and another (seed)
 2. Relative: *Who, which*
 17. 4.—2. Relatively γόνου, 17

iv. 4.—2. Relative: *ἡνὶκα*, *whence*,
—*μέχρις οὗ* (supply *χρόνον*), *up*
to what time or the time that; until,
xiii. 10; —*ἐν ᾧ* (supply *χρόνῳ*),
(*in the time in which; i.e. while*),
whilst; ii. 19.—a. By attraction
the relative (a) is put in the case
of the antecedent, instead of that
required by the verb on which it
depends: —*τῇ παραδόσει, ἣ παρε-*
δώκατε ὑν, etc.; vii. 13; cf.,
also, xiii. 19; xiv. 72.—(b)
Takes the subst. out of the de-
monstrative clause into its own
clause and its own case: —*ὃν*
ἔγω ἀπεκεφάλισα Ἰωάννην, οὗτος
for Ἰωάννης οὗτος, etc.; vi. 16
cf., also, xii. 10.—(c) Takes the
gender of an explanatory word
instead of the gender of the word
to be explained, and to which
relates: —*τῆς αὐλῆς, ὃ ἐστὶ πα-*
τῶριον, for ἣ; xv. 16.—b. *Who*
the relative refers to a word
clause which is to be explained
it is put in the neut. nom. sin-
gle in connection with *ἐστί, etc.*
Βοανεργὲς, ὃ ἐστὶ υἱὸς Βροντῆ
iv. 17; —*Ταλιθὰ κοῦμι, ὃ ἐστὶ*
θερμηνεύμενον, Τὸ κοράσιον,
λέγω ἐγείραι; v. 41.—c. The
demonstrative pron. is frequently
omitted before the relative
προσέειπε . . . *ἃ προσέ-*
ειπεν Μωσῆς, for ἵκεῖνα ἃ; i. 44.
For *ὃς ἄν, ὃς ἐάν, etc.*, see
and 2. *ἐάν*.—e. Sometimes
monstr. pron. is found in the
clause as a relative; and,

Mark.

this is the case
is both emp
tory:—ἡς ἐλ
τῆς πνεῦμα
little daughter
had an unc
[prob. akin
ya, "who, w

[prob. ἄλλῃ
γα, "who, w
δσον; se
δσος, η,

As long as,
number: A
—As Subst

plur.: ὡς
n. plur. ὡς
many things
much as, h
neut.: ὅσ
36.

36. ὅς-περ
[ὅς, "who
indeed, etc

ὅς-τις
"who";

definite:
thing W

thing w
whatever
Relative

Relative
person,
general

general
Who.—

loins.

δτ-
ā', in

or	Subj.,
ed,	and m
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iii. 11
time,
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person. In this case it is equivalent to the inverted commas used in English, and is not to be rendered:—λέγων, ὅτι πεπληρωται ἡ καιρὸς, *saying, the appointed time is fulfilled*; L. 15.—2. Conj.: a. *Because*.—b. *Seeing that, inasmuch as, for that*.

οὐ (before a consonant, οὐκ before a soft vowel, before an aspirated vowel οὐχ), adv.: 1. *Not*:—οὐ μὴ (with Subj.), *not by any means, by no means*.—2. Imparting to a word the very reverse of the meaning which such word has by itself:—δύνᾶμαι, *to be able*; οὐ δύνᾶμαι, *to be unable*; ἐθέλω, *to be willing*; οὐκ ἐθέλω, *to be unwilling*.

οὐά, interjection, expressive of irony or mockery: *Ah, hah!*

οὐαί, interjection, expressive of grief, etc.: *Woe!*

οὐδέ, conj. and adv. [οὐ, "not"; δέ, "and"]: 1. Conj.: *And not, nor*:—οὐδέ . . . οὐδέ, *neither . . . nor*; οὐ . . . οὐδέ, *not . . . nor*.—2. Adv.: *Not even*.

οὐδείς, οὐδεμία, οὐδέν, adj. [οὐδέ, "not even"; εἷς, "one"] *Not even one, not one*;—at xi. 2 with Gen. of "thing distributed."—As Subst.: a. οὐδείς, m. *No one, nobody*;—after a negative. *any one, any body*.—b. οὐδέν, n. *Nothing*;—after a negative, *any thing*.

οὐδέποτε, adv. [οὐδέ, "not even"; ποτέ, "at any time"] *Not even at any time, never at any time, never*.

οὐκ; see οὐ.

οὐκέτι, adv. [οὐκ, "not"; ἔτι, "any longer"] *Not any longer, no longer, no more*;—after a preceding negative, *any longer, any more*.

οὖν, adv.: 1. *Then*.—2. *Therefore, consequently*.

οὐπω, adv. [οὐ, "not"; πω, "yet"] *Not yet, not as yet*.

οὐρανός, οὐ, m., sing. and plur. *Heaven, the heavens*.

οὖς, ὠτός, n. *An ear*.

οὔσα, οὔσι, fem. nom. sing., and masc. and neut. dat. plur. of οὐ.

οὐτε, conj. [οὐ, "not"; τε, "and"] *And not, nor*:—οὐτε . . . οὐτε, *neither . . . nor*.

οὗτος, αὕτη, τοῦτο, pron. dem. *This*.—As Subst.: a. Masc.: οὗτος, *This man*.—Plur.: *These men, these*.—b. Fem.: αὕτη, *This woman, she*.—c. Neut.: (a) τοῦτο, *These things, this*.—(b) Plur.: ταῦτα, *These things*.

οὕτως (before a consonant οὕτω), adv. [οὗτος, "this"] *In this way or manner; thus, so*.

ὀφθαλμός, ὀφθαλμοῦ [prob. akin to root ὀπ, "to see"] ("The seeing thing"; hence) *An eye, whether actually or figuratively*.

ὄφεις, acc. plur. of ὄφις.

ὄφις, ὄφιν, m. *A snake, serpent* [prob. akin to Sans. *ahi*, "a snake"].

ὄχλος, οὐ, m. *A crowd, multitude, throng of people*.

ὄψε, adv. *Late in the day, at or towards evening*.

ὄψις, ἰα, ἰον, adj. [ὄψ-ε; see ὄψε] ("Pertaining to ὄψε"; hence) *Towards the latter part of the day, drawing towards evening, late in the afternoon*.—As Subst.: ὄψις, ἰα, f. *The latter part of the day, late afternoon, early evening*.

ὄψομαι, fut. ind. of ὁράω.

πάθειν, 2. aor. inf. of πάσχω.

πάθῃ, 3. pers. sing. 2. aor. subj. of πάσχω.

πάθων, οὔσα, ὄν, P. 2. aor. of πάσχω.

παιδί-όθεν, adv. [παιδί-ον, "a little child"; (ο) connecting vowel; suffixθεν, "from"] *From*

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a little child, from early years or childhood.

παιδ-ιον, ἱον, n. dim. [παῖς, παιδ-ός, "a child"] A little, or young, child, whether male or female.

παιδ-ισκη, ἰσκη, f. dim. [id.] A little, or young, female child; a little, or young, girl; a maiden.

παίω, (f. παίσω and παήσω, p. πείπαικα), 1. aor. ἔπαισα, v. a. To strike, smite, inflict blows upon; —at xiv. 47 applied to the use of a sword.

πάλαι, adv. Long ago, long since.

πάλαι-ός, ὁ, ἡ, adj. [πάλαι, "long ago"] ("Of, or belonging to, παλαι"; hence) Old; — in Mark only of wine-skins and garments; —at II. 21 with παλαιῶ supply ἱματίου.

πάλιν, adv.: 1. Again, a second time. — 2. Again, back again.

πᾶμ-πολύς, πόλλη, πολύν, adj. [for πάντ-πολύς; fr. πᾶς, παντ-ός, "all"; πολύς, "great" in number] Exceedingly, or very, great; very numerous.

παντ-ᾗχόθεν, adv. [πᾶς, παντ-ός, "all"] From all quarters or sides.

παντ-ᾗχού, adv. [id.] Every where, in all directions.

πάντ-οτε, adv. [id.] Always, at all times.

παρά, prep. gov. gen., dat., and acc.: 1. With Gen.: From the side of, from: —οἱ παρ' αὐτοῦ, those coming from the side of him, i.e. his friends; III. 21; —τὰ παρ' αὐτῆς πάντα, the whole of the things coming from her; i.e. all her property or means; v. 26. — 2. With Dat.: With. — 3. With Acc.: Beside, near [akin to Sans. para, "away"].

παρὰ-βάλλω, (f. παρᾶβάλλω, p. παρᾶβέβηκα), 2. aor. παρᾶ-

βάλλον, v. βάλλω, "beside"; side"; hence

παρὰ. 2. aor. su παραβαλή; compare hence) 1

παρᾶ- γελῶ, p. παρήγγει ἀγγέλλω ago") (from "οἱ word" (hence)

παρᾶ- γνήσομαι v. mid. | "to be" hand.—

παρᾶ- (παρ-ᾶ, "To let live or n self by" along.

παρᾶ- of παρᾶ παρᾶ plur. of διδωμι.

παρᾶ- ομαι, ἰ δέχομαι celve fr cete to

παρᾶ- pres. of παρᾶ p. παρᾶ 2. aor. augmen

n. [πα give"] self to a. Of

down, transmit, deliver.—b.: (a) *To give up, surrender* into the hands of another.—(b) *To deliver up, betray.*—c. With ellipse of *εις την φυλακήν* (which is given in Acts viii. 3), *To deliver up* to a judge, etc., and *throw into prison*; i. xiv.—2. Neut. or in reflexive force: Of the produce of the soil: ("To give itself up"; hence) *To present, or offer, itself; to put itself forth*; iv. 29.—Pass.: *παρά-δίδομαι*, p. *παρὰ-δομαι*, 1. aor. *παρέδοθην*, 1. f. *παρέδοθήσεται*.

παράδοθῆναι, 1. aor. inf. pass. of *παράδιδμι*.

παράδοθήσομαι, 1. fut. ind. pass. of *παράδιδμι*.

παράδο-σις, *σις*, f. [*παρά-διδμι*, "to hand down," through a verbal root *παράδο*, i.e. *παρά* and *δο*; see *δίδωμι* at end] ("A handing down"; hence) *A tradition*.

παράδο, 3. pers. sing. 2. aor. subj. of *παράδιδμι*.

παρά-καλέω, -καλῶ, f. *παρακαλῶ* and later *παρακαλέσω*, 1. aor. *πᾶρεκάλεσα*, v. a. [*παρά*, "to"; *καλέω*, "to call"] ("To call to" oneself; hence) 1. *To call upon, appeal* for help, etc.—2. *To entreat, beg, beseech*.

παράκαλῶν, οὔσα, οὖν, contr. p. pres. of *παρακαλέω*.

(*παρ-ἀκολουθέω*, -ἀκολουθῶ), f. *παρακολουθῶ*, p. *παρηκολούθηκα*, v. n. [*παρ-ά*, "beside"; *ἀκολουθέω*, "to follow"] ("To follow beside or close"; hence) With Dat.: *To accompany, attend*;—at xvi. 17 *παρακολουθήσει* has for its Subject *σημεία*, the ncm. plur. of a neut. noun.

παρά-λαμβάνω, f. *παρά-λήψομαι*, 2. aor. *παρέλαβον*, v. a. [*παρά*, "from"; *λαμβάνω*, "to take"] ("To take from" the hands of another; hence) 1. *To*

take to one's self, to take with one, as a companion, witness, etc.; v. 40; ix. 2; xiv. 43.—2. *To receive*;—at vii. 4. followed by Inf. mood expressing "aim or object."

παράλυ-τικός, *τικῆ*, *τικόν*, adj. [for *παρὰλυ-τικός*; fr. *παράλυ-σις*, "palsy, paralysis"] ("Pertaining to *παράλυσις*"; hence) *Affected with paralysis*.—As Subst.: *παράλυτικός*, οἷ, m. *One who has paralysis; a paralytic*.

παρά-πορεύομαι, v. mid. [*παρά*, "past, by"; *πορεύομαι*, "to go"] *To go past or by; to pass along*.

παρά-πτω-μα, *μάτος*, n. [*παρά*, "beside"; *πτω*, a root of *πίπτω*, "to fall"] ("That which falls beside" the mark; hence, with reference to the divine requirements, "that which misses" them; hence) *A sin, wickedness*, whether from falling short of what God enjoins, or from transgressing it.

παράσκευ-ή, *ῆς*, f. [*παρασκευάζω*, "to prepare," through verbal root *παρασκευ*] ("A preparing, preparation"; hence) Among the Jews: *Preparation-time or Preparation-day*; i.e. the day on which preparation was made for the Sabbath day which followed it, and on which work was not to be done; xv. 42.

παρά-τηρέω, -τηρῶ, 1. aor. *παρετήρησα*, v. a. [*παρά*, "beside"; *τηρέω*, "to watch"] ("To watch beside" one; hence) *To watch narrowly, observe closely*.

παρά-τίθημι, f. *παράθησω*, 1. aor. *παρέθηκα*, v. a. [*παρά*, "beside"; *τίθημι*, "to put or place"] *To put, or place, beside a person when reclining in order to take a meal; to set before one*;—constructed fully with Acc. of thing and Dat. of person; hence,

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at vi. 41 supply αὐτοῖς (= ἄρτους) after παραθῶσιν;—at viii. 6 supply αὐτοῖς (= ἄρτους) and αὐτῷ (= τῷ ὄχλῳ) after παραθῶσι, and αὐτοῖς (= ἄρτους) after παρέθηκαν;—at viii. 7 supply αὐτῷ (= τῷ ὄχλῳ) after παραθεῖναι.

παρά-φέρω, 2. aor. παρήνεγκον, v. a. [παρά, "from"; φέρω, "to bear or carry"] To bear, or carry, away; to take away, remove.

παρέδωκα, 1. aor. ind. of παραδίδωμι.

παρένεγκε, 2. pers. sing. 2. aor. imperat. of παράφέρω.

παρ-έρχομαι, f. παρελεύσομαι, p. παρελήλυθα, 2. aor. παρήλθον, v. mid. [παρά, "by, past"; ἔρχομαι, "to come or go"] 1. With Acc.: To come, or go, past or by a person, etc.—2. To pass away; i.e. a. Of heaven and earth: To come to nothing, to be removed, to perish, etc.;—xiii. 31, where παρελεύσεται has a composite Subject ὁ οὐρανὸς καὶ ἡ γῆ; but as the two are regarded as speaking of one thing this verb is in the singular.—b. Of words: To be of no effect, to fail of accomplishment; xiii. 31.—c. Of a particular season: To depart, to pass, without bringing trial or suffering; xiv. 25.—d. Of a generation of men: To pass from the earth, etc.; xiii. 30.

παρέστηκα, perf. ind. of παρίστημι.

παρεστηκόσιν, masc. dat. plur. of παρεστηκώς.

παρεστήκως (syncopated παρεστώς), vĩa, ός, P. perf. of παρίστημι.

παρεστώς; see παρεστηκώς.

παρεστῶτες, masc. nom. plur. of παρεστώς.

παρετήρουν, contr. imperf. ind. of παρᾶτηρέω.

παρ-έχω, f. παρέξω (and παρασχήσω, p. παρέσχηκα), v. a.

[παρ-έ, "have or hold, hence) To etc.

παρ-έ p. παρῑστίκειν, 1. παρῑστέην, "beside"

stand—to pres., imp ("To ca

hence) 2. 2. Nent.: 2. aor.: a

beside, by etc.: To b

παρ-έ adj. [π

όμοιος, like ";

same, of sor't.

παρ-ί παντ-πε "all"; f

"to say or every hence)

boldness.

πάς, Sing.: a

of;—at supply i.e.) con

— b. E

πάς, π man. — Every t

Subst.: plur.: oi πάντ

at xiv. hedrim

plur. . stricter in the number

πάντ i.e. ve.

1. δ , η , $\tau\acute{\epsilon}$, definite articles : 1. With Subst. : a. To point out (a) Some particular person or thing :— $\tau\acute{\alpha}$ $\beta\epsilon\tau\alpha$, the mountains, i.e. those of Judaea; xiii. 4.—(b) Some person or thing before mentioned :— $\tau\omicron\upsilon$ $\tau\upsilon\phi\lambda\omicron\upsilon$ (viii. 23) refers to $\tau\upsilon\phi\lambda\omicron\upsilon$, viii. 23.—(c) What belongs, etc., to one :— $\tau\omicron\upsilon\varsigma$ $\mu\epsilon\theta\eta\rho\acute{\alpha}\varsigma$, his disciples; viii. 14.—(d) The collected members of a class :— $\tau\omicron\upsilon\varsigma$ $\alpha\theta\eta\rho\omega\tau\epsilon\varsigma$, men in general.—(e) The greater definiteness or individuality of something particularised by its own nature :— δ $\eta\lambda\iota\omicron\varsigma$, i. 33 ; but at iv. 6 $\eta\lambda\iota\omicron\varsigma$ alone.—(f) Some distinction in the nature, character, etc., of the word to which it is prefixed :— $\Theta\epsilon\acute{\omicron}\varsigma$, God, i.e. the Supreme Being, the Deity ; δ $\Theta\epsilon\acute{\omicron}\varsigma$, God, i.e. the one or true God ; see $\Theta\epsilon\acute{\omicron}\varsigma$.—b. With Personal names of individuals, the art. points out the person, (a) As the one just previously spoken of :— $\alpha\iota\tau\epsilon\kappa\epsilon\phi\acute{\alpha}\lambda\lambda\omicron\varsigma$ $\iota\upsilon\delta\alpha\iota\tau\epsilon\varsigma$, vi. 6 ; $\delta\alpha\upsilon\iota$ $\gamma\alpha\rho$ δ $\iota\upsilon\delta\alpha\iota\tau\epsilon\varsigma$, vi. 18.—This distinction, however, does not always hold good in the Gr. Text, as may be notably seen in St. Matthew's genealogy of our Lord.—(b) As distinguished from others of the same name : $\iota\upsilon\delta\alpha\iota\varsigma$ δ $\iota\epsilon\kappa\alpha\tau\omega\tau\epsilon\varsigma$, Judas the Iscariot, or the man of Kerioth.—2. With Adj. plur. used as subst. to denote the whole of the class specified by such word : $\omicron\iota$ $\pi\omega\tau\epsilon\iota$, the poor, i.e. all who are poor.—3. : a. The neut. art. sing. of all cases joined to an inf. mood forms a verbal noun : $\tau\omicron$ $\epsilon\gamma\gamma\alpha\gamma$, xii. 33 ; $\epsilon\iota$ $\tau\omicron$ $\sigma\upsilon\lambda\epsilon\iota\upsilon\alpha\iota$, iv. 4.—b. The neut. art. gen. sing. is joined to an inf. mood to express the aim, otherwise termed "the final cause" :— $\tau\omicron\upsilon\varsigma$ $\sigma\upsilon\lambda\epsilon\iota\upsilon\alpha\iota$, in order to see; iv. 3.—4. The masc. or fem. art. with Gen. of the

name of a person denotes the son (also daughter) or mother of such person :— $\iota\alpha\kappa\omega\beta\omicron\upsilon\varsigma$ $\tau\omicron\upsilon\varsigma$ $\tau\omicron\upsilon$ $\chi\epsilon\beta\epsilon\delta\alpha\iota\omicron\upsilon$ (supply $\iota\upsilon\delta\alpha\iota\tau\epsilon\varsigma$), James the son of Zebedee; i. 19 ;— $\mu\alpha\tau\epsilon\rho$, η $\tau\omicron\upsilon$ $\iota\alpha\kappa\omega\beta\omicron\upsilon$ (supply $\mu\acute{\eta}\tau\epsilon\rho$), Mary, the mother of James; xvi. 1.—5. With participles=Lat. *is*, etc., *qui*, *he*, etc., *who* :— $\omicron\iota$ $\iota\sigma\chi\upsilon\sigma\alpha\tau\epsilon\varsigma$, those who are strong, or in health; ii. 17 ; $\tau\omicron$ $\delta\alpha\iota\mu\omicron\nu\iota\zeta\omicron\mu\epsilon\tau\epsilon\varsigma$, to him that was possessed by the devil; v. 16.—6. With Adverbs the art. forms, a. An adjectival expression :— $\epsilon\iota\varsigma$ $\tau\alpha\varsigma$ $\kappa\alpha\tau\alpha\gamma\alpha\gamma\mu\epsilon\tau\alpha\varsigma$, into the surrounding villages.—b. A complex noun :— $\epsilon\iota\varsigma$ $\tau\alpha$ $\delta\epsilon\iota\sigma\mu\alpha$, (to the things feared, i.e.) *dear*, or *dear again* ;—for $\omicron\iota$ $\kappa\alpha\tau'$ $\alpha\iota\tau\omicron\upsilon\varsigma$ see $\kappa\alpha\tau'$.—7. Masc. art. plur. with $\kappa\alpha\tau'$ and Acc. of the name of a person, or of a pron. referring to a person, denotes that person's followers, etc. :— $\omicron\iota$ $\kappa\alpha\tau'$ $\alpha\iota\tau\omicron\upsilon\varsigma$, those around him, i.e. his followers or disciples; iv. 10.—8. The neut. art. : a. With dependent Gen. denotes the thing, etc., of, or pertaining to, a person, etc. ; e.g. $\tau\alpha$ $\tau\omicron\upsilon$ $\Theta\epsilon\omicron\upsilon$, $\tau\alpha$ $\tau\omicron\upsilon$ $\kappa\alpha\iota\sigma\alpha\pi\epsilon\varsigma$, etc.—b. Foll'd. by a prep. and its case denotes the thing, etc., connected with that which such prep., etc., points out : $\tau\alpha$ $\kappa\alpha\tau'$ $\tau\eta\varsigma$ $\theta\upsilon\rho\alpha\varsigma$, (the things at the door, i.e.) the parts of the house at the door.—9. The neut. art. sing. prefixed to a clause or sentence imparts to such clause, etc., a substantival power, and renders it much about equivalent to a dependent clause :— δ $\delta\epsilon$ $\iota\eta\sigma\omicron\upsilon\varsigma$ $\epsilon\iota\pi\epsilon\upsilon$ $\alpha\iota\tau\omicron\upsilon$, $\tau\omicron$ $\epsilon\iota$ $\delta\upsilon\tau\alpha\sigma\alpha\iota$ $\kappa\alpha\tau\epsilon\upsilon\lambda\epsilon\iota\upsilon$, but Jesus said to him, if thou canst believe; ix. 23.—10. Joined to a Nom. in the place of a Voc. : $\tau\alpha$ $\kappa\alpha\tau\alpha\gamma\alpha\gamma\mu\epsilon\tau\alpha$, maiden! [akin to Sans. *sa*, "one"].

2. δ , η , $\tau\acute{\epsilon}$, demonstr. pron. :

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πεντ-ή-κοντα, num. adj.
indecl. *Fifty*;—at vi. 40 supply
ἑξήκοντα with *πεντήκοντα* [*πέντ-η*,
“five”; (*η*) connecting vowel;
σος (= *σαν*, in Sans. *dasan*), “ten”;
τα, suffix (= Lat. *tus*), “pro-
vided with”; and, so, literally,
“provided with five tens”].
πεποιθώς, via, ós, P. perf.
mid. of *πίθω*.
πεπωρωμένος, η, ον, P. perf.
pass. of *πιρρώω*.
περ, enclitic particle, empha-
sizing the word to which it is
subjuncted.
πέραν, adv. *Beyond*; some-
times with Gen.:—*τὸ πέραν*, the
further side, the country beyond;
see 1. ὅ [lengthened fr. *πῆρα*, and
akin to Sans. *para*, “distant,
being beyond”].
περί, prep. gov. gen. (dat.) and
acc.: 1. With Gen.: (“Around,
about”; hence) *About, concern-*
ing, respecting.—2. With Acc.: a.
Locally: *Around, about*:—οἱ
περί Τύρου, those about Tyre; i.e.
dwelling around it; iii. 8.—b.
Of time: *About, near*.
περί-άγω, imperf. *περιήγων*,
v. n. [*περί*, “around”; *άγω*, “to
lead”]; (“To lead” a person, etc.,
“around”; hence, in reflexive
force, “to lead one’s self a-
round”; hence) *To go around or*
about;—at vi. 6 folld. by Acc. of
place dependent on prep. in verb.
(*περί-βάλλω*), 1. *περιβάλλω*,
2, aor. *περίβαλον*, v. a. [*περί*,
“around”; *βάλλω*, “to throw
or cast”] 1. Act.: *To throw, or*
cast, something around one, etc.—
2. P. perf. pass. with Acc. of
garment, etc. as Acc. of “Re-
spect”: (“Cast around as to”;
hence) *Clothed in or with; cover-*
ed with; xiv. 51; xvi. 5.
περιβεβλημένος, η, ον, P.
perf. pass. of *περιβάλλω*.
(*περί-βλέπομαι*), imperf.
περιβλεπόμην, (i. *περιβέβομαι*),

ὀνειδίζω, (f. *ὀνειδίσω* and *ὀνειδίω*, p. *ὀνειδίκα*), 1. aor. *ὀνειδίσα*, v. a. [*ὀνειδ-ος*, "a reproach"] *To reproach, upbraid.*

δ-νο-μα, *μᾶτος*, n. [for *δ-γνο-μα*; fr. root *γνο*, short form of *γνώ* (see *γι-γνώ-σκω* in *γι-νός-σκω*), with *δ* as prefix; cf. Lat. *no-men* for *gnomen*] ("The thing which serves for knowing an object by"; hence) 1. *A name by which a person or thing is known or distinguished.* — 2. *Fame, reputation, renown*, by which a person's name is spread abroad. — 3. *Authority, power, command.*

ὄντως, adv. [*ὄν*, *ὄντως*, "being"; part. pres. of *εἰμί*, "to be"] ("After the manner of *ὄν*"; hence) *In reality, really, truly.*

ὀξύς, *εὖς οὖς*, n. [*ὀξ-ύς*, "sharp"] ("That which is *ὀξ-ύς*"; hence) *Sharp, or sour, wine; vinegar.*

ὀπίσθι (before a vowel *ὀπισθεν*), adv. *Behind.*

ὀπίσω, adv.: 1. Of place: a. *After, behind.* — b. With Gen.: *After, or behind, one.* — 2. Of time: *After, subsequently to, later than.*

ὅπου, adv.: 1. Of place: *Where*: — *ὅπου ἂν* or *εἰάν*; see 2. *ἂν*, no. 2, and 2. *εἰάν*. — 2. Of time: *When* [either akin to obsol. *ὁπός* = obsol. *ὥός*, akin to Sans. *kā*, "who"? or lengthened fr. *πού*, "where"].

ὁπως, adv. [either fr. obsol. *ὁπός* (see *ὅπου*); or lengthened fr. *ὡώς*, "in what way," etc.] 1. *In what way or manner; how.* — 2. *That, in order that.*

ὁρᾶω, -ᾶ, f. *ὀψομαι*, p. *ὥρᾶκα*, v. a.: 1. Act.: a. *To see.* — b.: (a) *To see to, look to; i.e. to take heed, beware.* — (b) Imperat. pres. sing. and plur.: *ὁρᾶ, ὁρᾶτε*: (a) *Take heed, etc.,*

that you, etc., do something. — (β) With a negative: *To take heed, etc., that you, etc., do not.* — 2. Mid.: (*ὀρδομαι*, -ᾶμαι), f. *ὀψομαι*, *To see for one's self.* — 3. Pass.: *ὀρδομαι*, -ᾶμαι, (p. *ὥρᾶμαι* and *ὥμμαι*), 1. aor. *ὥφθην*, (1. f. *ὀφθήσομαι* and later *ὀραθήσομαι*), *To be seen, to appear.*

ὀργή, ἤς, f. [*ὀργ-άω*, in force of "to be eager"] ("Eagerness"; hence, "character or disposition resulting from natural impulse"; hence) *Wrath, passion, anger.*

ὀρθ-ώς, adv. [*ὀρθ-ός*, "right, correct"] ("After the manner of the *ὀρθός*"; hence) *Rightly, correctly.*

ὀρί-ον, *ον*, n. [*ὀρί-ος*, "pertaining to a boundary"] ("That which pertains to a boundary"; hence) Of a country: 1. *A border, frontier, limit.* — 2. *A country, district, region.*

ὀρκ-ίζω, v. a. [*ὀρκ-ος*, "an oath"] ("To tender an oath to" a person; hence) With Acc. of person and Acc. of that to which the oath relates: *To adjure one by.*

ὀρκ-ος, *ον*, m. [for *ῥέργ-ος*; fr. *ῥέργω* = *εἰργ-ω*, "to shut in, restrain"] ("That which restrains"; hence, morally) *An oath as restraining a person from violating his word, etc.*

ὀρμ-άω, -ᾶ, f. *ὀρμήσω*, p. *ὤρμηκα*, 1. aor. *ὤρμησα*, v. n. [*ὀρμ-ή*, "a start, setting out"] ("To make a start," etc.; hence) With accessory notion of impetuosity, etc.: *To rush violently or furiously.*

ὀρος, *εὖς οὖς*, n. *A mountain.*

ὀρύσσω, **ὀρύττω**, f. *ὀρύξω*, 1. aor. *ὠρύξα*, v. a.: 1. *To dig.* — 2. *To dig a place for.*

ὀρχ-έομαι, -οῦμαι, f. *ὀρχήσομαι*, 1. aor. *ὠρχησάμην*, v.

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conduct during that time appears to have been very tyrannical; so much so, indeed, that it caused an insurrection at Jerusalem, and subsequently a rising of the people at Samaria, neither of which was suppressed without bloodshed. The Samaritans having laid a complaint against him before Vitellius, the governor of Syria, he was deprived of power and sent to Rome to answer for his conduct. There he arrived shortly after the death of Tiberius in March A.D. 37. Caligula, the successor of Tiberius, banished him into Gaul, and in that country he is said to have died by his own act A.D. 41.

πίναξ, ἄκος, m. ("A board"; hence) *A wooden dish, trencher, platter.*

πί-νω, f. πίνομαι, p. πίνωκα, 2. aor. ἔπιον, v. a.: 1. *To drink.*—2. *To drink of or out of* [roots πi and πο, akin to Sans. roots pī and pā, "to drink"].

πιπράσκω, (p. πέπρακα), v. a. *To sell.*—Pass.: πιπράσκομαι, p. πέπραμαι, 1. aor. ἐπράθην, (f. πρᾶθίσκομαι);—at xiv. 5 with Gen. of price.

πίπτω, f. πεσούμαι, p. πέπτωκα, 2. aor. ἔπεσον, v. n. *To fall* [reduplicated fr. root πέτ-, akin to Sans. PAT, "to fly"; also "to fall down"].

πιστεύσαι, 1. aor. inf. of πιστεύω.

πιστεύσας, ἄσα, av, P. 1. aor. of πιστεύω.

πιστεύσω, 1. aor. subj. of πιστεύω.

πιστ-εύω, f. πιστεύω, p. πεπίστευκα, 1. aor. ἐπίστευσα, v. n. [πιστ-ις, "belief"] ("To have πιστις"; hence) 1. *To believe or credit.*—2. *To believe, have faith.*—3. With Dat. of persons: *To believe, etc., a person.*

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πλέ, πλέκω.

πλεον, πλέων, ἔχ-ω, more, sire of have

person. In this case it is equivalent to the inverted commas used in English, and is not to be rendered:—λέγων, ὅτι πεπλήρωται ἡ καιρός, *saying, the appointed time is fulfilled*; i. 15.—2. Conj.: a. *Because*.—b. *Seeing that, inasmuch as, for that*.

οὐ (before a consonant, οὐκ before a soft vowel, before an aspirated vowel οὐχ), adv.: 1. *Not*:—οὐ μὴ (with Subj.), *not by any means, by no means*.—2. Imparting to a word the very reverse of the meaning which such word has by itself:—δύνάμει, *to be able*; οὐ δύνάμει, *to be unable*; ἐθέλω, *to be willing*; οὐκ ἐθέλω, *to be unwilling*.

οὐά, interjection, expressive of irony or mockery: *Ah, hah!*
οὐαί, interjection, expressive of grief, etc.: *Woe!*

οὐ-δέ, conj. and adv. [οὐ, "not"; δέ, "and"]: 1. Conj.: *And not, nor*:—οὐδέ . . . οὐδέ, *neither . . . nor*; οὐ . . . οὐδέ, *not . . . nor*.—2. Adv.: *Not even*.

οὐδ-είς, οὐδε-μία, οὐδ-έν, adj. [οὐδ-ί, "not even"; εἷς, "one"] *Not even one, not one*;—at xi. 2 with Gen. of "thing distributed."—As Subst.: a. οὐδείς, m. *No one, nobody*;—after a negative, *any one, any body*.—b. οὐδέν, n. *Nothing*;—after a negative, *any thing*.

οὐδέ-ποτε, adv. [οὐδέ, "not even"; ποτέ, "at any time"] *Not even at any time, never at any time, never*.

οὐκ; see οὐ.
οὐκ-έτι, adv. [οὐκ, "not"; έτι, "any longer"] *Not any longer, no longer, no more*;—after a preceding negative, *any longer, any more*.

οὐν, adv.: 1. *Then*.—2. *Therefore, consequently*.

οὐ-πω, adv. [οὐ, "not"; πω, "yet"] *Not yet, not as yet*.

οὐρανός, οὐ, m., sing. *αερά* plur. *Heaven, the heavens*.

οὖς, ὅτος, n. *An ear*.
οὔσα, οὔσι, fem. nom. sing.—and masc. and neut. dat. plur. *οὔσιν*.

οὐ-τε, conj. [οὐ, "not"; τε, "and"] *And not, nor*:—οὔτε . . . οὔτε, *neither . . . nor*.

οὗτος, αὕτη, τοῦτο, pron. dem. *This*.—As Subst.: a. Masc.: οὗτος, *This man*.—Plur.: *These men, these*.—b. Fem.: αὕτη, *This woman, she*.—c. Neut.: (a) τοῦτο, *These things, this*.—(b) Plur.: ταῦτα, *These things*.

οὕτως (before a consonant οὕτω), adv. [οὗτος, "this"] *In this way or manner; thus, so*.

ὀφθαλμός, ὀφθαλμοῦ [prob. akin to root ὀπ, "to see"] ("The seeing thing"; hence) *An eye, whether actually or figuratively*.

ὄφεις, acc. plur. of ὄφις.
ὄφις, ὄφι, m. *A snake, serpent* [prob. akin to Sans. *ahī*, "a snake"].

ὄχλος, οὐ, m. *A crowd, multitude, throng of people*.

ὥς, adv. *Late in the day, at or towards evening*.

ὥς-τος, ἰα, ἰον, adj. [ὥς-ε; see ὥς] ("Portaining to ὥς"; hence) *Towards the latter part of the day, drawing towards evening, late in the afternoon*.—As Subst.: ὥςια, ἰας, f. *The latter part of the day, late afternoon, early evening*.

ὥσομαι, fut. ind. of ὥσσω.

πάθειν, 2. aor. inf. of πάσχω.

πάθη, 3. pers. sing. 2. aor. subj. of πάσχω.

πάθων, οὔσα, ὄν, P. 2. aor. of πάσχω.

παιδί-δ-θεν, adv. [παιδί-ον, "a little child"; (ο) connecting vowel; suffix *θεν*, "from"] *From*

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counsel together.—(b) With second Acc.: *To make an Object that which is denoted by the second Acc.*; i. 3; iii. 12.—(c) With Objective clause: *To make a person, etc., to be, etc.; to cause, bring about, effect* that a person does something, or that something is done or takes place; i. 17.—(d) *To appoint a person for some purpose*; iii. 14.—(e) With Inf.: *To cause, make an Object to be, etc.*—b.: (a) *To do a thing.*—(b) *To perform, etc.*—(c) With εἶ: *To do well, or good to, a person; to benefit, show kindness to.*—(d) Of murder: *To commit.*—2. Neut.: *To do, or act, in any way.*

ποιήσας, ἄσα, αν, P. 1. aor. of ποιεῖν.

ποιήσω, fut. ind. (ix. 39) and 1. aor. subj. (x. 51, etc.) of ποιεῖν.

ποικίλος, ἴση, ἴσον, adj. ("Many-coloured, mottled, dappled"; hence, "changing colour"; hence) *Of various sorts or kind; various, different* [akin to Sans. root ric, "to adorn"; and so, literally, "adorned"].

ποιμήν, ἐρος, m. *A shepherd*;—at xiv. 27 applied to Christ [akin to Sans. root pā, "to feed"; and so, literally, "a feeder"].

ποτός, α, ον, adj.: 1. *Of what sort or kind; what kind of, etc.*—2. *What, which.*

πόλ-εμος, ἐμου, m. [prob. for πάλ-εμος; fr. παλ, root of πάλ-ω, "to brandish, hurl, etc."] ("A brandishing or hurling" of weapons; hence) *War.*

πόλις, εως, f.: 1. *A city.*—2. *The City*; i.e. Jerusalem; xi. 19; xiv. 18; 16.—3. *The people of a city; the citizens*; i. 38 [akin to Sans. pur-a, "a town or city"].

πολλά, πολλαί; see πολύς.

πολλ-δ πολλ-ού, "Many frequently.

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down, transmit, deliver.—b.: (a) *To give up, surrender* into the hands of another.—(b) *To deliver up, betray*.—c. With ellipse of *εἰς τὴν φυλακὴν* (which is given in Acts viii. 3), *To deliver up to a judge, etc., and throw into prison*; i. xiv.—2. Neut. or in reflexive force: Of the produce of the soil: ("To give itself up"; hence) *To present, or offer, itself*; *to put itself forth*; iv. 29.—Pass.: *παρὰ-δίδομαι*, p. *παράδεδομαι*, i. aor. *παρεδόθην*, i. f. *παρεδόθησεται*.

παρὰδοθήναι, i. aor. inf. pass. of *παράδιδωμι*.

παρὰδοθήσομαι, i. fut. ind. pass. of *παράδιδωμι*.

παρὰδο-σις, *σεως*, f. [*παράδιδωμι*, "to hand down," through a verbal root *παράδο*, i. e. *παρά* and *δο*; see *δίδωμι* at end] ("A handing down"; hence) *A tradition*.

παρὰδοθ, 3. pers. sing. 2. aor. subj. of *παράδιδωμι*.

παρὰ-κάλέω, -καλῶ, f. *παρακαλῶ* and later *παρακαλέσω*, i. aor. *πᾶρεκάλεσα*, v. a. [*παρά*, "to"; *καλέω*, "to call"] ("To call to" oneself; hence) 1. *To call upon, appeal to for help, etc.*—2. *To entreat, beg, beseech*.

παρὰκάλων, οὔσα, οὖν, contr. p. pres. of *παρακαλέω*.

(*παρ-ἀκολουθέω*, -ἀκολουθῶ), f. *παρακολουθῶ*, p. *παρηκολούθηκα*, v. n. [*παρά*, "beside"; *ἀκολουθέω*, "to follow"] ("To follow beside or close"; hence) With Dat.: *To accompany, attend*;—at xvi. 17 *παρακολουθήσει* has for its Subject *σημεῖα*, the ncm. plur. of a neut. noun.

παρὰ-λαμβάνω, f. *παραλήψομαι*, 2. aor. *παρέλαβον*, v. a. [*παρά*, "from"; *λαμβάνω*, "to take"] ("To take from" the hands of another; hence) 1. *To*

take to one's self, to take with one, as a companion, witness, etc.; v. 40; ix. 2; xiv. 43.—2. *To receive*;—at vii. 4. followed by Inf. mood expressing "aim or object."

παρὰλῦ-τικός, *τικῆ*, *τικόν*, adj. [for *παρὰλυσ-τικός*; fr. *παράλυσ-ις*, "palsy, paralysis"] ("Pertaining to *παράλυσις*"; hence) *Affected with paralysis*.—As Subst.: *παραλυτικός*, οὖ, m. *One who has paralysis; a paralytic*.

παρὰ-πορεύομαι, v. mid. [*παρά*, "past, by"; *πορεύομαι*, "to go"] *To go past or by; to pass along*.

παρὰ-πτω-μα, *μάτος*, n. [*παρά*, "beside"; *πτω*, a root of *πίπτω*, "to fall"] ("That which falls beside" the mark; hence, with reference to the divine requirements, "that which misses" them; hence) *A sin, wickedness*, whether from falling short of what God enjoins, or from transgressing it.

παρὰσκευ-ή, *ῆς*, f. [*παρασκευάζω*, "to prepare," through verbal root *παρασκευ*] ("A preparing, preparation"; hence) Among the Jews: *Preparation-time or Preparation-day*; i. e. the day on which preparation was made for the Sabbath day which followed it, and on which work was not to be done; xv. 42.

παρὰ-τηρέω, -τηρῶ, i. aor. *παρετήρησα*, v. a. [*παρά*, "beside"; *τηρέω*, "to watch"] ("To watch beside" one; hence) *To watch narrowly, observe closely*.

παρὰ-τίθημι, f. *παράθῃσω*, i. aor. *παρέθηκα*, v. a. [*παρά*, "beside"; *τίθημι*, "to put or place"] *To put, or place, beside a person when reclining in order to take a meal; to set before one*;—constructed fully with Acc. of thing and Dat. of person; hence,

VOCABULARY:

πραθῆναι, 1. aor. inf. pass. of **πράσσω**.

πραيتώριον, ου, n. [Gr. form of Lat. *praetorium*] *The praetorium*; i.e. the official residence of a Roman Prætor, or Governor, in his province;—at xv. 16 the relative pron. *ὃ*, which refers to the preceding fem. word *αὐλῆς*, is put by attraction in the gender of the neut. *πραιτῶριον*.

πράσ-ιδά, ἱάς, f. [prob. *πράσ-ον*, "a leek"] ("A thing pertaining to *πράσον*"; hence, "a bed of leeks"; hence, "a garden-bed" in general; hence, in reference to the extent of a garden-bed) *A body or company of persons* disposed after the form or extent of a garden-bed:—*πρασιαί πρασιαί*, (*companies companies*, i.e.) *by companies*.

πρεσβύτερ-ος, ου, m. [*πρεσβύτερος*, "older"; comp. adj. formed from *πρέσβυς*, "an old man"] *An elder*.—Plur.: a. *Fathers, ancestors*; vii. 8, 5.—b. In connection with *ἀρχιερεῖς* and *γραμματεῖς*, and with the art.: *The Seniors or Senators, who were members of the Sanhedrim*; viii. 81, etc.

πρίν, adv.: 1. *Before*.—2. *With or without ᾗ*; with Ob-jective clause: *Before that*.

πρό, prep. gov. gen. *Before*.

προάγω, f. *προάγω*, 2. aor. *προήγαγον*, v. n. and a. [*πρό*, "forwards, before"; *άγω* (neut. or reflexive), "to go"] 1. Neut.: *To go forwards or onwards; to precede one*.—2. Act.: *To go before* a person whether in space or time;—for construction of *ἦν προάγων*, see *εἰμί*, no. 9.

προάγων, ονσα, ου, P. pres. of *προάγω*.

προάξω, fut. ind. of *προάγω*.

προ-αυλ-ιον, ιου, n. [*πρό*, "before"; *αὐλ-ή*, "a court"] of

a house] ("the *αὐλῆ*, porch; a

(*προ-έ*

p. *προβέ*

v. n. [*πρί*

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Position of *πᾶς*:—When the subst., preceded by the article, is to be strongly marked, *πᾶς* is placed either before the article or after the subst.:—*πᾶς ὁ ὄχλος*, *all THE MULTITUDE*; iv. 1:—*οἱ Ἱεροσολυμίται πάντες*, *all THE MEN OF JERUSALEM*; i. 5; cf. above, no. 3.

Πάσχα, n. indecl. ("A passing over"; hence, "a sparing") *The Passover*; i.e. a. The Jewish feast of seven days kept annually in commemoration of God's deliverance of His people from Egyptian bondage; xiv. 1.—b. The Supper at which the Jews ate the Paschal lamb; xiv. 12; 14.—c. The Paschal lamb itself; xiv. 13.

πά-σχω, (f. *πέσομαι*), p. *πέπονθα*, 2. aor. *ἐπάθον*, v. a. irreg. [for *πάθ-σχω*, fr. root *παθ*] *To suffer* [akin to Sans. root *BADH*, "to press hard, torture," etc.].

πά-τάσσω, f. *πάρᾶξω*, 1. aor. *ἐπάταξα*, v. a. *To strike, smite, wound*, esp. with a deadly blow.

πά-τρέρ, *τέρος* *τρέος*, m. ("A protector"; also "a nourisher"): 1. *A father*, as one who protects, etc.—2. Of God, as *The Father of Christ and Christ's people* [akin to Sans. *pitr*, fr. root *PL*, "to protect, to nourish"; cf. Lat. *pater*].

πα-τήρ, *ἴδος*, f. [πατήρ, *πατρός*, "a father"] ("That which belongs to one's father or fathers"; hence) *Fatherland, native country, land of one's birth*.

πέδ-η, *ης*, f. [for *ποδ-η*; fr. *πούς*, *ποδός*, "a foot"] ("A thing pertaining to the foot"; hence) *A fetter*;—mostly plur.

πέ-ῒ, adv. [adverbial fem. dat. sing. of *πῶς*, "on foot"] *On foot, afoot*.

πέ-θω, f. *πέσω*, (p. *πέπεικα*), 1. aor. *ἔπεισα*, v. a.: 1. Act.: *To persuade*.—2. Mid.: (*πέθομαι*, f. *πέσομαι*), 2. p. *πέποιθα*, with

ἐνι: *To trust in, rely upon, have confidence in*.

πειν-άω, -*ῶ*, f. *πεινάσω*, (and *πεινήσω*, p. *πεπείνηκα*), 1. aor. *ἔπεινασα* (and *ἔπεινησα*), v. n. [*πειν-α*, "hunger"] ("To have *πεινα*"; hence) *To feel hungry, to be hungry*;—at il. 27 *ἔπεινασεν* has a compound subject (viz. *αὐτός* and *οἱ μετ' αὐτοῦ*), but it is put in the sing. as *αὐτός*, which is nearest to it, is to be brought prominently forward.

πειρ-ᾶ, *ω*, 1. aor. *ἔπειρασα*, v. a. [*πειρ-α*, "a trial or proof"] 1. *To make trial or proof of a person*; viii. 11, etc.—2. *To seduce to draw into evil, to tempt to sin*; i. 13.—Pass.: *πειρ-ᾶ* (*ομαι*, 1. aor. *ἔπειράσθην*).

πειρα-σμός, *μού*, m. [*πειραδ-μός*; fr. *πειράζω* (= *πειράδ-σω*), "to tempt"] *Temptation*.

πέμ-πω, f. *πέμψω*, (p. *πέπομφα*), 1. aor. *ἔπεμψα*, v. a. *To send*.

πέμ-ψον, 2. pers. sing. 1. aor. imperat. of *πέμπω*.

πενθερά, *ᾶς*, f. *A mother-in-law* [akin to Sans. root *BANDH*, "to bind"; and so, literally, "she who binds"].

πενθ-έω, -*ῶ*, (f. *πενθήσω*, p. *πεπένθηκα*), 1. aor. *ἐπένθησα*, v. n. [*πένθ-ος*, "grief"] ("To have *πένθος*"; hence) *To grieve, mourn, sorrow*.

πενθών, *ούσα*, *ούν*, contr. P. pres. of *πενθέω*.

πεντάκις-χιλίοι, *χίλια*, *χίλια*, num. adj. plur. [*πεντάκις*, "five times"; *χίλιοι*, "a thousand"] ("Five times a thousand"; i.e.) *Five thousand*.—As Subst.: *πεντάκιςχιλίοι*, *ων*, m. plur. *Five thousand men*.

πέν-τε, num. adj. indecl. *Five*;—at vi. 38 supply *ἄρτους* with *πέντε* [akin to Sans. *pañchan*, "five"].

VOCABULARY

αορ. προσηυχάμην, v. mid. [πρός, "to"; εὐχομαι, "to pray"] ("To pray to" God; hence) Without Object: *To offer up prayers, to pray.*

προσευχόμενος, η, ον, P. pres. of προσεύχομαι.

προσηυξάμην, προσηυχόμην, 1. aor. and imperf. indic. of προσεύχομαι.

προσηύξωμαι, 1. aor. subj. of προσεύχομαι.

πρός-καιρ-ος, ον, adj. [πρός, "at or for"; καιρ-ός, "a season"] *For a season only; enduring only for a time.*

προσκαλεσάμενος, η, ον, P. 1. aor. mid. of προσκαλέω.

(προσ-κἀλέω, -κἀλῶ, f. προσκαλέσω, v. a. [πρός, "to"; καλέω, "to call"] *To call a person to one's self.*—Mid.): προσκαλέομαι, -καλούμαι, 1. aor. προσκαλεσάμην, perf. pass. in mid. force προσκέκλημαι, *To call to one's self, etc.*

προσ-καρτερέω, -καρτερῶ, f. προσκαρτερήσω, v. n. [πρός, "at or near"; καρτερέω, "to be steadfast," etc.] ("To be steadfast at or near" something; hence) With Dat. of person: *To be continually near at hand to.*

προσ-κεφάλαιον, κεφαλαιου, n. [πρός, "pertaining to"; κεφάλαιον (= κεφαλή), "the head"] ("A thing pertaining to the head"; hence) *A pillow, cushion for the head.*

(προσ-κολλάω, -κολλῶ, v. a. [πρός, "to"; κολλάω, "to glue"] "To glue to or on to."—Pass.: προσκολλάομαι, -κολλῶμαι, f. προσκολληθήσομαι, 1. aor. προσκολληθῆην, ("To be glued to or on to"; hence) With πρὸς: *To be united, or joined, to or on to.*

προσκολληθήσομαι, 1. fut. ind. pass. of προσκολλάω.

(προσ-εκύλισα, v. a. [πρός, "to"] "to roll" xv. 46 str

προσ-κυνήσω, 1. aor. [πρός, "to"] "to kiss" to or tov of respect With Dat. to do obed. To fall c. one's self als to thi cf. v. 6.

προσ-

λήψομαι, v. a. [πρός, "to"] "to take"

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and above"] *To be over and above.*

περισσεύων, οὔσα, ον, P. pres. of περισσεύω:—ἐκ τοῦ περισσεύοντος αὐτοῖς, *out of that which was over and above to them; i.e. out of the superabundance of their means, etc., or beyond what was necessary to satisfy their own wants.*

περι-σός, σή, σόν, adj. [περί, "beyond measure"] 1. Pos.: *Beyond measure, exceedingly great, exceeding, excessus.*—2. Comp.: *Far greater or more exceeding, much greater.* 3. Comp.: περισσότερος; (Sup.: περισσ-ότερος).

περισσότερον, comp. adv. [adverbial neut. of περισσότερος; see περισσός] *More exceedingly, in a much greater degree, etc.;—*at vii. 36 strengthened by μάλλον; see μάλλον.

περισσότερος, α, ον; see περισσός.

περισσ-ώς, adv. [περισσ-ός, "exceeding"] ("After the manner of the περισσός"; hence) *Exceedingly, excessively, very much, etc.*

περιστέρα, ἄς, f. *A dove, pigeon.*

περιτίθω(ν), 3. pers. plur. pres. ind. of περιτίθημι.

περι-τίθημι, (f. περιθήσω), 1. aor. περιθήκα, 2. aor. περιέθην, v. a. [περί, "around"; τίθημι, "to put or place"] 1. *To put, or place, around or round about;—*at xii. 1 φραγμόν is dependent on the meaning of putting or placing.—2. With Acc. of nearer Object and Dat. of remoter Object: a. *To put something around, or on, a person or thing; xv. 17.*—b. With accessory notion of fastening, etc.: *To tie about, to fasten upon; xv. 36.*

(περι-τρέχω, f. περιτρέξω

and περιδραμαῖσαι), 2. aor. περιέδρμον, v. a. [περί, "around"; τρέχω, "to run"] *To run around, to run about in a place.*

(περί-χωρ-ος, ον, adj. [περί, "around"; χωρ-ος, "a place or spot"] *Being, or that is, etc., around or round about a place.*—As Subst.: περίχωρος, ον (supply γῆ), f. *Neighbouring country; country in the neighbourhood of or round about a place, etc.*

πεσών, οὔσα, ὄν, P. 2. aor. of πίπτω.

(πετ-εινός, εινή, εινόν, adv. [πέτ-ομαι, "to fly"] *Flying, able to fly, winged.*—As Subst.: πετ-εινά, ὦν, n. plur. ("Flying, or winged, things"—i.e. here, "creatures"; hence) *Birds, fowls.*

πέτρα, ας, f. *A rock.*
Πέτρος, ον, m. [πέτρος, "a piece of rock, a stone"] *Peter; the interpretation of Cephas, a name given by Christ to Simon the son of Jonas; see John i. 43.*

πετρ-ώδης, ὠδες, adj. [πέτ-ρός, "a stone"] ("Pertaining to πέτρος"; hence) *Stony:—τὸ πετρ-ώδες, that which is stony, i.e. the stony ground:—τὰ πετρώδη, the stony places.*

πεφύμασθαι, 2. pers. sing. perf. pass. imperat. of φύω.

πηγή, ἥς, f. *A fountain, spring, etc.;—*at v. 29 applied to that part of the human body whence blood kept flowing in consequence of disease; cf. v. 26.

πήρα, ας, f. *A leathern wallet, knapsack, scrip, etc., used by travellers for carrying necessities, etc.*

πῆλιν, 2. aor. inf. of πίω.
Πιλάτος, ον, m. [Gr. form of Lat. Pilātus] *Pilate or Pilate (Pontius); a Roman Procurator of Judæa, who came into office A.D. 26, and held it for ten years. His*

VOCABULARY.

fore^m] Early in the morning, at dawn or day-break;—at xvi. 2 with Gen.:—rd wpat, the early morning; xv. 1;—at xiii. 5 for the time of the fourth watch of the night, as the watch immediately before day; i.e. between 3 and 6 o'clock in the morning, according to our mode of calculating time.

ating time.
 πρῶτο-ο-καθέδρ-ια, *ias*, f.
 [πρῶτο-ος, "a first"; (ο) connecting
 vowel; καθέδρ-α, "a seat"]
 ("That which appertains to a
 first seat"; hence) *The highest
 position, the foremost place, the
 seat or post of honour—in an ab-
 stract notion, not the seat on
 which one sits; xii. 39.*

which one sits; xii. 39.
πρωτ-ο-κλίσια, κλίσιας, f.
 [πρωτ-ος, "first" in rank or dig-
 nity; (ο) connecting vowel;
 κλίσια, "a couch" used at meals,
 etc.] ("The first couch"; i.e.)
The upper couch at an entertain-
 ment; xii. 39.—At ordinary en-
 tertainments a couch was placed
 on each of three sides of a table,
 the remaining or lower side being
 left open to allow of the attend-
 ants placing and removing the
 dishes. The couch placed at the
 top was considered the place of
 honour, and hence the Pharisees
 especially desired to have it al-
 lotted to them.

πρῶτον, Adv. [adverbial
neut. of πρῶτος, "first"] *In the
first place, first of all, first.*
πρῶτος, Adv. sup. adj. [con-

first place, first of all, first
πρῶτος, η, ον, sup. adj. [con-
 tracted fr. **πρό-ατος**, syncopated
 fr. **πρό-τάτος**; fr. **πρό,** "before,"
 with superlative suffix **τάτος**]
 ("Most before," in place, rank,
 time, etc.; hence) *First* in fullest
 meaning of the word.—As Subst.:
α. πρῶτον, ὦν, m. plur. *First*,
η, or principal, men.—**β. πρῶτη,**
η, f. *The first day*; xvi. 9; see
σάββατον.

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concomitancy;—at vii. 23 in plur., as having reference to more than one matter, etc.

πλήθ-ος, εος ους, n. [πλήθ-ω, "to fill"] ("A filling"; Concrete, "that which fills"; hence) *A great number, a multitude*;—at iii. 7 and 8 regarded as a noun of number, and joined with a plur. verb and plur. part.

πλήν, adv. *Except*;—at xii. 32 with Gen.

πλήρ-ης, ρες, adj.: 1. *Filled, full*;—at iv. 28, of the fully developed grain.—2. With Gen.: *Filled with, full of* [akin to Sans. root PRĀ, "to fill"]:

πληρ-όω, -ῶ, f. πληρώσω, p. πεπλήρωκα, 1. aor. ἐπλήρωσα, v. a. [πλήρ-υτ, "full"] ("To make" a thing, etc., "πλήρης"; hence, "to fill"; hence) 1. *To fulfil, accomplish*.—2. *To complete*.—Pass.: πληρ-όομαι, -οῦμαι, p. πεπλήρωμαι, 1. aor. ἐπλήρωθην, 1. f. πληρωθήσομαι. πληρωθῶσιν, 3. pers. plur. 1. aor. subj. pass. of πληρώω.

πλήρῳ -μα, -ματος, n. [lengthened fr. πλήρο-μα; fr. πληρό-ω, "to fill"] ("That which fills"; hence) 1. *A being full, fulness*:—πόσων σπυρίδων πληρώματα, (fulnesses of how many baskets, i.e.) *how many basketsful*; viii. 20;—at which same place κλασμάτων is the gen. dependent on the notion of "filling" contained in πληρώματα.—2. *A piece of cloth, etc., for filling up a hole or rent in a garment*; ii. 21.

πλήσιος, α, ον, adj. *Near, nigh, neighbouring*.—As Subst.: πλήσιος ον, m. *A neighbour*.

πλοι-ῆριον, ἑριον, n. dim. [πλοῖ-ον, "a vessel, ship"] *A small vessel, a small ship; a boat*.

πλοῖον, ον, n. [i.e. πλό-ιον, for πλέ-ιον; fr. πλέ-ω, "to swim or float"] ("The swimming, or

floating, thing"; hence) *A vessel, ship, etc.*

πλού-σιος, εἷα, εἷον, adj. [for πλούτ-σιος; fr. πλοῦτ-ος, "wealth"] ("Pertaining to πλοῦτος"; hence) *Having, or possessing, wealth; wealthy, rich*.—As Subst.: πλούσιος, ον, m. *A wealthy or rich man*.

πλοῦτος, του, m. [πλου, a lengthened form of πλε=πλη, root of πίν-πλη-μι, "to fill"] ("That which fills or makes full"; hence) *Wealth, riches*.

πνεῦ-μα, μάτος, n. [πνευ, lengthened form of πνε, root of πνέω, "to breathe"] ("That which breathes"; hence) "breathing, breath"; hence) 1. *Spirit, disposition, etc.*—2. With or without the art., and also sometimes with ἅγιον: *The Spirit, the Holy Spirit*.—3. With Gen. of pron.: *One's soul or spirit*, as the residence, etc., of one's mind, feelings, etc.; ii. 8; viii. 12.—4. *An evil spirit*, mostly with some descriptive adj.; cf. ix. 20; 25.

πνίγω, (f. πνίξω and πνίξομαι, 1. aor. ἐπνίξα), v. a. *To choke, suffocate*.—Pass.: πνίγομαι, (p. πέννιγμαι, 1. aor. ἐπνίχθην, 2. aor. ἐπνίγην, 2. f. πνιγήσομαι).

πό-θεν, adv. *Whence* [akin to Sans. pron. ka, "who, which"; cf. Ionic form κό-θεν].

ποι-έω, -ῶ, f. ποιήσω, p. πεποίηκα, 1. aor. ἐποίησα (pluperf., without augment, πεποίηκειν; xv. 7), ῥ. a. and n.: 1. Act.: a.: (a) *To make in the fullest meaning of the word*; ix. 5:—κλάδους ποιεῖν, (to make branches; i.e.) *to put forth, or shoot out, branches*;—δειπνον ποιεῖν, (to make a supper; i.e.) *to prepare, or provide, a supper*;—συμβούλιον ποιεῖν, (to make counsel; i.e.) *to consult, deliberate, take*

VOCABULARY

totter, cause to reel.—2. Pass.: (σαλ-εύομαι), p. σασάλευ-μαι, 1. aor. ἐσαλεύθην, 1. f. σαλ-ευνήσομαι: To be shaken; to totter, etc.

*Σαλώμη, ἡς, f. ("Peace") Salomé; the wife of Zebedee, and the mother of the Apostles James and John.

σανδάλιον, ἰον, n. dim., in form only [σάνδάλιον, "a flat piece of wood or leather" placed under the sole of the foot, and fastened by straps of leather or hide passing from side to side across the instep; "a sandal"]
A sandal.

σάρξ, σαρκός, f. Flesh; i.e. a. A person or being; x. 8:—οὐ . . . πάσα σάρξ, no person; xiii. 20.—b. Bodily nature, body; xiv. 38.

*Σάτανᾶς, ᾧ, m. ("Adversary") Satan; i.e. a. The chief of the rebellious fallen spirits, the enemy of God and man; i. 13.—b. As a term of rebuke applied to Peter for urging Christ to violate the will of God; viii. 33.

σβεννύμι, 1. σβέσω, 1. aor. ἔσβησα, v. a. To extinguish, quench, put out.—Pass.: σβε-ννύμαι, (p. ἔσβεσμαι, 1. aor. ἔσβισθην, 1. f. σβεσθήσομαι).

σέ, acc. sing. of σύ.
σε-αυτοῦ, αὐτῆς, οὐτοῦ (only in sing. number), reflexive pron. of 2. person: [σύ, "thou or you"; αὐτοῦ, gen. of αὐτός, "self";] Of thyself or yourself, etc.

σεβ-ομαι, (f. σεβήσομαι), v. mid. To worship, adore (akin to Sans. root SAP, "to worship").

σει-σμός, σμού, m. [σει-ω, "to shake"] ("A shaking"; hence, of the earth) An earthquake.

σελ-ήνη, ἡνης, f. [σέλη-ας,

"bright" ("That, hence) ἡ for ἡμέρα, σέσωκ σημεῖ. σῆμα, "a etc.—2. 11.

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σινδ σινδ Ἰνδ-ός, pertain Indian or mma

πῶ. ὢν, n. plur. *Wicked deeds, wickedness.*—2. *Malignant, malevolent, envious, evil.*

πορεύθεις, εἶσα, ἐν, P. 1. aor. pass. in mid. force of πορεύω.

(πορ-εύω, f. πορεύω, 1. aor. ἐπόρευα, v. a. [πόρ-ος, "a way," etc.; also, "a going," etc.] 1. Act.: *To make, or cause, to go.*—2. Mid.: πορ-εύομαι, f. πορεύσομαι, (1. aor. ἐπορεύσάμην), 1. aor. pass. in mid. force, ἐπορεύθην, ("To make one's self to go"; i.e.) *To go, proceed, etc.*

πορνε-ία (trisyll.), ἱας, f. [πορνε-ύω, "to fornicate"] *A fornicating, fornication.*

πρόβω, adv. [another form of πρό-σω; fr. πρό, "before"] ("Forwards"; hence) *As far off, far away, at a distance, whether actually or figuratively.*

πορφύρα, ας, f. ["A purple-fish"; i.e. a fish from which a purple dye is obtained; hence, "purple-dye"; hence] *A purple robe or garment; i.e. one which has been dipped, etc., in the purple dye; xv. 17 and 20.*—As purple was the imperial colour in the time of the Roman Emperors, the investing of our Lord in a purple robe, though done in mockery, was an undesigned testimony borne by his tormentors to his rank which he claimed of king.

πόσος, η, ον, adj.: 1. Of quantity: *How much*;—Plur.: *How many.*—As Subst.: πόσα, ων, n. plur. *How many things.*—2. Of time: *How long* [akin to Sans. *ka-s*, "who?" cf. Ionic and Æolic pron. *κόσος*].

ποτ-ᾶμός, ἀμού, m. [ποτ-όν, "drink"] ("That which is drunk"; hence) *A river, regarded as drinkable water.*

ποταμός, ή, ον, adj. *Of what sort or kind.*

πό-τε, interrog. particle. *At what time? when?*—εἰς πότε, *until when? i.e. for how long a time, how long?* ix. 19 [akin to Sans. *ka-s*, "who?" cf. Ionic form *κό-τε*; and see *πόσος*].

ποτήριον, ου; see ποτήριος.

(ποτήρ-ιος, ἰα, ἰον, adj. [ποτήρ, "a drinker"; hence, "a drinking-cup"] "Pertaining to a ποτήρ."—As Subst.: ποτήριον, ου, n.: 1. *A drinking-cup*;—as ix. 41 with Gen.—2. *The cup, or wine-cup, at the Last Supper; xiv. 23.*—3. *The cup presented, as it were, by God to man that man may drink of it, implying the lot, condition, etc., whether good or bad, which God has assigned to him:—τίειν τὸ ποτήριον, ὃ, τοῦ drink of the cup, which, etc.; i.e. to be placed in a like state of suffering, etc.; x. 38; 89:—παρ-ένεγκε τὸ ποτήριον ἀπ' ἐμοῦ τοῦτο, remove (thou) this cup from me; i.e. this condition of trial and agony now appointed for me; xiv. 36.*

ποτ-ίζω, (f. ποτίσω and ποτίω), p. ποτίκα, 1. aor. ἐπότισα, v. a. [πότ-ος, "drink"] 1. With Acc. of thing: *To offer, give, or present for drinking, or to drink*; xv. 36; where αὐτόν=σπόγγον.—2. With Acc. of thing and Acc. of person: *To offer, give, etc., something to one for the purpose of drinking, etc.*; ix. 41.

ποτίστη, 3. pers. sing. 1. aor. subj. of ποτίζω.

ποῦ, adv.: 1. Interrog.: *In what place? where?* xiv. 12 and 14.—2. Relative: *In what place, where*:—ἐθεώπων, ποῦ=ἐθεώπων τὸν τόπον, ἐν ᾧ; xv. 47.

πούς, ποδός, m. ("The going thing"; hence) *A foot* [for πόδ-ς, akin to Sans. *pād*, or *pad*, "a foot," fr. root *PAD*, "to go"; cf. Lat. *pes*, *pēd-is*; also, English *foot*].

VOCABULARY

or *tear*;—in Gr. Test. used only in reference to the way in which evil spirits tormented those whom they possessed.

σπαρείς, εἶσα, ἔν, P. 2. aor. pass. of σπείρω.

σπάρῃ, 3. pers. sing. 2. aor. subj. pass. of σπείρω.

σπασόμενος, η, ον, P. 1. aor. mid. of σπάω.

(σπᾶω, σπῶ, f. σπάσω, p. ἔσπᾶα, 1. aor. ἔσπασα, v. a. *To draw, to draw out or forth, a sword from its scabbard.*—Mid.: σπᾶσμαι, σπῶμαι, f. σπάσσομαι, 1. aor. ἔσπασαμην, *To draw out, etc., as one's own especial act.*

σπειρα, ας, f. ("A coil, fold, twist") *A body of soldiers; a cohort.*

σπειρόμενος, η, ον, P. pres. pass. of σπείρω.

σπείρω, (f. σπερῶ, p. ἔσπαρκα), 1. aor. ἔσπερα, v. a. [root σπερ or σπαρ] *To sow, whether in a proper or figurative sense.*—Pass.: σπείρομαι, p. ἔσπαρμαι, 2. aor. ἔσπαρην.

σπείρων, οὔσα, ον, P. pres. of σπείρω.—As Subst.: σπείρων, οντος, m. *One who sows, a sower.*

σπεκουλάτωρ, ωρος, m. [Gr. form of Lat. *speculator*, "a spy or scout"; attached to a Roman legion. Under the empire the *speculatores* were employed as attendants, body-guards, etc., in which capacity they would be called upon to execute any orders given them by those in whose service they were; hence] *A guard, one of the body-guard.*—N.B. The notion of "executioner" is not contained in the word; but it attaches to the duty which a guard might have to perform.

σπέρμα, μάτος, n. [σπερ, a root of σπείρω, "to sow"]

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cense, and placed in two rows on "the pure table" in the Holy Place, as an offering set before God. Each Sabbath twelve fresh loaves were made and put on the table; and those that were removed the priests alone were allowed, by the Law, to eat; cf. Levit. xiv. 6.

πρό-θυμ-ος, *ov*, adj. [**πρό**, "forward"; **θυμ-ος**, "mind"] ("Having the mind forward"; hence) *Ready, willing*.

προ-λαμβάνω, (*l. προ-λήψομαι*), 2. aor. **προλάβον**, *v. mid.* [**πρό**, "beforehand"; **λαμβάνω**, "to take"] ("To take beforehand"; hence) With Inf.: *To be beforehand in doing, etc.; to do beforehand that which is denoted by the Inf.*; xiv. 8.

προ-μεριμνᾶω, **-μεριμνῶ**, *v. a.* [**πρό**, "beforehand"; **μεριμνῶ**, "to take anxious thought"] *To take anxious thought beforehand about something; to be careful, or anxious, beforehand about something*.

πρός, prep. gov. (gen.) dat. and acc.: 1. With Dat.: Locally: *At, near, close to*.—2. With Acc.: a. Locally: (a) *To, towards, unto*.—(b) *At, about, near, over against*.—(c) *Among, with*.—b. Of persons: (a) *In conversation, etc.: Among, with*.—(b) *Mentally: To one's self, i.e. in, within, one's self*.—c. Of union: *To, unto*.—d. Of putting questions, etc.: *To put questions to, to question with*.—e. Of speaking: *To, unto*.—f. With neut. art. and Inf.: *For the purpose of, in order to*; xiii. 22.—g. *In consequence of, for*; x. 5.

προ-σάββατον, **σαββατον**, *n.* [**πρό**, "before"; **σάββατον**, "sabbath"] *The day before the sabbath; see παρασκευή*.

προσ-αίτέω, **-αίτῶ**, (*1. aor. προσήτησα*), *v. a.* [**πρός**, in "augmentative" force; **αίτέω**,

"to ask"] *To ask earnestly or strongly, to beg hard*.

προσ-αιτέων, **οὔσα**, **οὖν**, contr. P. pres. of **προσ-αίτέω**.

προσ-δέχομαι, (*l. προσ-δέξομαι*), 1. aor. **προσδέξαμην**, *v. mid.* [**πρός**, in "strengthening" force; **δέχομαι**, in meaning of "to expect, await"] *To expect, await, wait for*, with an implied notion of earnestness.

προσδεχόμενος, *η, ov*, P. pres. of **προσδέχομαι**;—for construction of **ἦν προσδεχόμενος**, see εἰμί, no. 9.

προσδρῶμῶν, **οὔσα**, **ὧν**, P. 2. aor. of **προσδράω**.

(**προσ-εγγίζω**), 1. aor. **προσ-εγγίσα**, *v. n.* [**πρός**, "to"; **εγγίζω**, "to draw near, approach"] With Dat. of person: *To draw near, or approach, to*.

προσεγγίσαί, 1. aor. inf. of **προσεγγίζω**.

προσεκῦλιστα, 1. aor. ind. of **προσεκῦλις**.

προσεκύνησα, 1. aor. ind. of **προσκυνέω**.

προσεκύνουν, contr. imperf. ind. of **προσκυνέω**.

προσελθῶν, **οὔσα**, **ὧν**, P. 2. aor. of **προσέρχομαι**.

προσένεγκε, 2. pers. sing. 2. aor. imperat. of **προσφέρω**.

προσ-έρχομαι, (*l. προσ-ελευσομαι*), *p.* **προσεληλυθα**, 2. aor. **προσήλθον**, *v. mid.* [**πρός**, "to"; **έρχομαι**, "to come"] 1. With Dat.: *To come to or near to; to come up to, approach*.—2. Alone: *To come, or draw, near; to approach, draw nigh*.

προσευχ-ή, **ἡς**, *f.* [**προσεύχομαι**, "to pray to"] ("A praying to" God; hence) *Prayer, supplication*:—**οἶκος προσευχῆς**, *house of prayer*, a distinctive appellation for the Temple; xi. 17; cf. Isaiah lvi. 7.

προσ-εύχομαι, imperf. **προσηυχόμεν**, *l. προσεύβομαι*, 1.

VOCABULARY

αορ. προσηύξαμην, v. mid. [πρός, "to"; εὐχομαι, "to pray"] ("To pray to" God; hence) Without Object: *To offer up prayers, to pray.*

προσευχόμενος, η, ον, P. pres. of προσεύχομαι.

προσηυξάμην, προσηυχόμην, 1. aor. and imperf. indic. of προσεύχομαι.

προσηύξωμαι, 1. aor. subj. of προσεύχομαι.

πρόσ-καιρ-ος, ον, adj. [πρός, "at or for"; καιρ-ός, "a season"] *For a season only; enduring only for a time.*

προσκαλεσάμενος, η, ον, P. 1. aor. mid. of προσκαλέω.

(προσ-κἀλέω, -κἀλῶ, 1. προσκαλέω, v. a. [πρός, "to"; καλέω, "to call"] *To call a person to one's self.—Mid.:* προσκαλέομαι, -καλοῦμαι, 1. aor. προσκαλεσάμην, perf. pass. in mid. force προσκέκλημαι, *To call to one's self, etc.*

προσ-καρτερέω, -καρτερῶ, 1. προσκαρτερήσω, v. n. [πρός, "at or near"; καρτερέω, "to be steadfast," etc.] ("To be steadfast at or near" something; hence) With Dat. of person: *To be continually near at hand to.*

προσ-κεφάλαιον, κεφάλαιον, n. [πρός, "pertaining to"; κεφάλαιον (= κεφαλή), "the head"] ("A thing pertaining to the head"; hence) *A pillow, cushion for the head.*

(προσ-κολλάω, -κολλῶ, v. a. [πρός, "to"; κολλάω, "to glue"] "To glue to or on to."—Pass. : προσκολλάομαι, -κολλῶμαι, 1. προσκολληθήσομαι, 1. aor. προσκολληθήην, ("To be glued to or on to"; hence) With πρὸς: *To be united, or joined, to or on to.*

προσκολληθήσομαι, 1. fut. ind. pass. of προσκολλάω.

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[πρός, "

ω, "to fall"] 1. *To fall down at*;—at vii. 25 fold. by *πρός*.—2. With Dat. of person: *To fall down near one or in one's immediate presence; to fall down before one*.

προσ-πορεύομαι, v. mid. [*πρός*, "to"; *πορεύομαι*, "to go or proceed"] With Dat. of person: *To go, or proceed, to one; to come up to, or approach, one*;—at viii. 35 *προσπορεύονται* has a composite Subject, *Ἰάκωβος καὶ Ἰωάννης*.

(*προσ-τάσσω*), 1. aor. *προσέταξα*, v. a. [*πρός*, "at"; *τάσσω*, "to arrange, set in order"] ("To arrange or set in order at; to post at"; hence) *To enjoin, command, order*.

προστεθήσομαι, 1. f. ind. pass. of *προστίθημι*.

(*προσ-τίθημι*, f. *προσθήσω*), 1. aor. *προσέθηκα*, 2. aor. *προσέθηγν*, v. a. [*πρός*, "in addition"; *τίθημι*, "to put or place"] ("To put or place in addition"; hence) With Dat. of person: *To add to*.—Pass.: (*προσ-τίθεμαι*), 1. aor. *προστέθην*, 1. f. *προστεθήσομαι*.

προσ-τρέχω, (f. *προσδραμούμαι*), 2. aor. *προσέδραμον*, v. n. [*πρός*, "to, up to"; *τρέχω*, "to run"] *To run up to one*.

προστρέχων, οὐσα, ον, P. pres. of *προστρέχω*.

προσ-φέρω, (f. *προσοίσω*), p. *προσενήνοχα*, 1. aor. *προσήνεγκα*, 2. aor. *προσήνεγκον*, v. a. [*πρός*, "to"; *φέρω*, "to bear or carry"] ("To bear, or carry, to"; hence) 1. With Acc. and Dat. of nearer Object: *To bring, bring up, to one*.—2. With Acc. alone: With accessory notion of presentation: *To carry to the temple or priest and present to God, to offer, etc.*; i. 44.

προσφέρων, οὐσα, ον, P. pres. of *προσφέρω*;—at x. 13 supply

αὐτά (=τὰ παιδία) after *προσφέρουσιν*.

πρόσ-ωπ-ον, ον, n. [for *πρόσωπον*; fr. *πρός*, "towards"; root *οπ* (whence *ὄψομαι* = *ὄπσομαι*, used as fut. of *ὄραω*), "to see"] ("That which looks towards" an object; hence) 1. *A face, countenance*.—2. *Outward condition or circumstances*; xii. 14.—3. With dependent Gen.: *Face for person*:—*πρὸ προσώπου σου*, *before thy face*; i.e. *before thee*; i. 2.

πρόφᾶ-σις, σως, f. [prob. for *πρόφαν-σις*; fr. *προφαίνω*, "to show forth," through *πρό*, and *φαν*, root of *φαίνω*] ("A shining forth," as an ostensible cause or reason; hence, in a bad sense) *A pretext, pretence, simulation*.—N.B. Sometimes this word is assigned to *πρό*, "beforehand"; and *φα*, a root of *φημί*, "to speak"; in this case it must be divided *πρό-φᾶ-σις*, and means, according to its origin, "a speaking beforehand."

προφήτευσον, 2. pers. sing. 1. aor. imperat. of *προφητεύω*.

προφητ-εύω, f. *προφητεύσω*, 1. aor. *προφήτευσα* and, in some editions, *ἐπροφήτευσα*, v. n. [*προφήτης*, "a prophet"] ("To be a *προφήτης*"; hence) *To prophesy*.

προ-φή-της, του, m. [*πρό*, "beforehand"; *φη*, a root of *φημί*, "to speak or say"] ("One who speaks, or says, beforehand"; hence) 1. *A prophet*, as one who foretells things that are to happen.—2. With art.: *The prophet*; i.e. *the book, or writings, of a prophet*; i. 2.

πρύμν-α, ας, f. [*πρυμνός*, "last, hindermost"] ("That which is last or hindermost"; hence) Of a vessel: *The hinder part, poop, stern*.

πρωτ, adv. [akin to *πρό*, "be-



VOCABULAR

form? Early in the morning, at dawn or day-break;—at xvi. 2 with Gen. 1:—*τὸ πρωΐ, the early morning*; xv. 1;—at xiii. 5 for the time of the fourth watch of the night, as the watch immediately before day; i.e. between 3 and 6 o'clock in the morning, according to our mode of calculating time.

πρωτ-ο-καθεδρ-ια, ιας, f. [*πρωτ-ος, "first"; (ο) connecting vowel; καθέδρ-α, "a seat"*] ("That which appertains to a first seat"; hence) *The highest position, the foremost place, the seat or post of honour—in an abstract notion, not the seat on which one sits*; xii. 39.

πρωτ-ο-κλίσια, κλίσιας, f. [*πρωτ-ος, "first" in rank or dignity; (ο) connecting vowel; κλίσια, "a couch" used at meals, etc.*] ("The first couch"; i.e.) *The upper couch at an entertainment*; xii. 39.—At ordinary entertainments a couch was placed on each of three sides of a table, the remaining or lower side being left open to allow of the attendants placing and removing the dishes. The couch placed at the top was considered the place of honour, and hence the Pharisees especially desired to have it allotted to them.

πρῶτον, adv. [adverbial neut. of *πρῶτος, "first"*] *In the first place, first of all, first.*

πρῶτος, η, ον, sup. adj. [contracted fr. *πρό-ατος, syncopated fr. πρό-τατος; fr. πρό, "before," with superlative suffix τατος*] ("Most before," in place, rank, time, etc.; hence) *First in fullest meaning of the word.*—As Subst.: a. **πρῶτου, ον, m. plur.** *First, or principal, men.*—b. **πρώτη, ης, f.** *The first day*; xvi. 9; see *σάββατον.*

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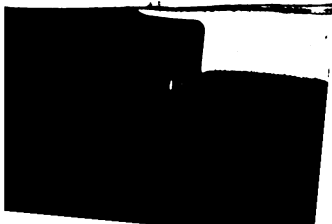
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πώλησον, 2. pers. sing. 1. aor. imperat. of πωλέω.

πωλών, ούσα, οὖν, contr. P. pres. of πωλέω.

πῶλος, ον, m. A foal;—at xi. 2 of an ass.

(περ-όω, -θ, περώσω), p. περώκα, v. a. [πέρ-ος, "a species of stone or marble"] ("To turn" something "into πέρος"; hence, "to petrify"; hence) 1. Act.: To harden the heart, feelings, etc.—2. Pass.: (περ-όομαι, -οῦμαι), p. περώωμαι, 1. aor. ἐπερώθην, To be hardened, to become callous, etc.

πέρω-σις, σεις, f. [lengthened fr. πέρω-σις; fr. περό-ω, "to harden"] ("A hardening"; hence) Hardness.

πῶς, interrog. adv. In what way, how [akin to Sans. kas, "who?" see πότος, πόρε].

*Ραββί, m. indecl. ("My most excellent one") Rabbi, i.e. Master; a term of respect;—at xiv. 45 used hypocritically by Judas Iscariot.

*Ραββουνί, m. indecl. (= Ραββί) Rabbi, i.e. Master.

ῥάβδος, ον, f. A rod or staff.

ῥάκ-ος, εος ον, n. A cutting of cloth; i.e. a small piece of cloth, etc., cut off from a large piece or roll [akin to Sans. root VRAÇCH, "to cut"].

ῥάπισ-μα, μάρος, n. [for ῥάπισ-μα; fr. ῥάπισω (= ῥάπισ-σω), "to strike," etc.] ("That which strikes"; hence) A blow, esp. with the open hand.

ῥάφ-ις, ῖδος, f. [ῥαφ, a root of ῥάπτω, "to sew"] ("That which sews"; hence) A needle.

ῥή-μα, μάρος, n. [root ῥη, a lengthened form of root ρε, whence ῥέω=ῑρ-ω, "to say or speak"] ("That which is said or

spoken"; hence) A word, saying, declaration, etc.

ῥήσ-σω (ῥήγ-νῦμι), f. ῥήξω, 1. aor. ῥήξα, v. a. [for ῥήγ-σω, fr. root ῥηγ, whence ῥήγ-νυμι] 1. To break, burst, split, etc.—2. Of an evil spirit: To read, or tare, a possessed person.

ῥίζα, ης, f. A root [akin to Sans. root VRIÐH, "to grow"].

*Ρούφος, ον, m. [Gr. form of Lat. Rufus, i.e. "Red One" or "Red-haired One"] Rufus; a son of Simon of Cyrene.

ῥύ-σις, σεις, f. [ῥέω, "to flow," through a root ῥυ] ("A flowing"; hence) Of blood: A flow, flux, issue.

*σαβαχθᾶνι, represented by μὲ ἐγκατέλιπες, xv. 34.

*σάββατον, ον (Dat. plur. σάββασι), n. ("Rest, day of rest") Sing. and Plur.: 1. Sabbath-day, sabbath.—2. Week; xvi. 2; 9.

*Σαδδουκαῖοι, ων, m. plur. (prob. "Just Ones") The Sadducees; a Jewish sect whose tenets were mainly as follows: an acceptance of the Law of Moses and of the Prophets, but a rejection of the traditions held by the Pharisees; a denial of the Resurrection, of a future state of rewards and punishments, of the existence of angels or evil spirits, and of the providence of God. The Jewish historian, Josephus, states that they were very rigid in the administration of justice, and possessed great influence with their countrymen.

σαλευθήσομαι, 1. fut. ind. pass. of σαλεύω.

σάλ-εῦω, (f. σαλεύω), 1. aor. ἐσάλευσα, v. a. [σάλ-ος, "a tossing motion"] ("To impart a tossing motion to" an object; hence) 1. Act.: To shake, make to

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totter, cause to reel.—2. Pass.: (σαλ-εύομαι), p. σεσάλευ-μαι, 1. aor. ἐσαλεύθην, 1. f. σαλ-εσθήσομαι: To be shaken; to totter, etc.

*Σαλώμη, ης, f. ("Peace") *Salomé*; the wife of Zebedee, and the mother of the Apostles James and John.

σανδάλιον, ἰον, n. dim., in form only [σανδάλ-ον, "a flat piece of wood or leather" placed under the sole of the foot, and fastened by straps of leather or hide passing from side to side across the instep; "a sandal"]. A sandal.

σάρξ, σαρκός, f. *Flesh*; i.e. a. A person or being; x. 8:—οὐ . . . πᾶσα σάρξ, no person; xiii. 20.—b. Bodily nature, body; xiv. 33.

*Σάτανᾶς, ᾶ, m. ("Adversary") *Satan*; i.e. a. The chief of the rebellious fallen spirits, the enemy of God and man; i. 13.—b. As a term of rebuke applied to Peter for urging Christ to violate the will of God; viii. 33.

σβεννύμι, f. σβέσω, 1. aor. ἔσβησα, v. a. To extinguish, quench, put out.—Pass.: σβε-ννύμαι, (p. ἔσβεσμαι, 1. aor. ἔσβισθην, 1. f. σβεσθήσομαι).

σέ, acc. sing. of σύ. σε-αυτοῦ, αὐτῆς, αὐτοῦ (only in sing. number), reflexive pron. of 2. person: [σύ, "thou or you"; αὐτοῦ, gen. of αὐτός, "self"] Of thyself or yourself, etc.

σέβ-ομαι, (f. σεβήσομαι), v. mid. To worship, adore (akin to Sans. root *śaf*, "to worship").

σει-σμός, μοῦ, m. [σει-ω, "to shake"] ("A shaking"; hence, of the earth) An earth-quake.

σελ-ήνη, ῆνης, f. [σέλα-ας,

"bright" ("That hence) Th for *lactō*, σέσωκε σήμερον, "a etc.—2. A 11.

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ployed as a garment;—at xv. 46 used as a winding-sheet.

σίτος, *ov*, m. (irreg. plur. σίτα, *ων*, n.) *Wheat, corn, grain.*

σιῶνᾶ, contr. 2. pers. sing. imperat. pres. of σιωπᾶν.

σιῶν-άω, -ῶ, (f. σιωπήσω and σιωπήσομαι, p. σσιῶνῃκα), 1. aor. ἐσιώπησα, v. n. [σιῶν-ή, "silence"] *To be in silence, to be silent, to hold one's peace*;—at iv. 39 addressed by Christ to the sea.

σιῶπῃση, 3. pers. sing. 1. aor. subj. of σιωπᾶν.

σκανδάλ-ιζω, f. σκανδαλίζω, 1. aor. ἐσκάνδαλισα, v. a. [σκάνδ-α-ον, "a snare" laid for the enemy; hence, "a stumbling-block, cause of offence or stumbling"] 1. Act.: *To be a stumbling-block to one; to make one to stumble; to prove a cause of offence, or stumbling, to one; to offend.*—2. Pass.: σκανδάλιζομαι, 1. aor. ἐσκάνδαλίσθην, 1. f. σκανδάλισθῆσομαι, *To be made to stumble; to stumble; to be offended.*

σκανδάλισθῃ, 3. pers. sing. 1. aor. subj. of σκανδαλίζω.

σκανδάλισθήσομαι, 1. fut. ind. pass. of σκανδαλίζω.

σκεῦος, *εος ους*, n.: 1. *A vessel, or implement, of any kind.*—2. Plur.: *Of a house: Household utensils, household goods, etc.*

σκη-νή, *νης*, f. ("A covering thing"; hence) *A booth or tabernacle formed of the branches of trees* [for σκαδ-νή; fr. Sans. root CIIHAD (original form SKAD), "to cover"].

σκιᾶ, *ας*, f. *Shade* [akin to Sans. *chhāyā*, "shade"].

σκληρ-ο-καρδία, *καρδίας*, f. [σκληρ-ός, "hard"; (ο) connecting vowel; *καρδία*, "heart," in the sense of "feeling or

mind"] ("A hard heart"; i.e.) *Hardness of heart, etc.*

(σκοτ-ίζω, v. a. [σκότ-ος, "darkness"] *To make to be in a state of darkness, to darken.*—Pass.: σκοτ-ίζομαι), part. perf. ἐσκοτισμένος, 1. aor. ἐσκοτίσθην, 1. f. σκοτισθήσομαι, *To be made dark, to be darkened.*

σκοτισθήσομαι, 1. f. ind. pass. of σκοτίζω.

σκότ-ος, *εος ους*, n. ("The covering thing"; hence) *Darkness* [fr. same root as σκηνή; see σκηνή].

σκούλ-αω, (1. aor. ἐσκούλα), v. a. [σκούλ-ον, "spoils" stripped from a fallen enemy] ("To spoil, or despoil," a fallen enemy; hence) *To trouble, harass, etc.*

σκόληξ, *ηκος*, m. *A myrrh*. (σμυρν-ίζω), part. perf. pass. ἐσμυρνισμένος [σμύρν-ω, "myrrh"] ("To put myrrh to" a thing; hence) *To mingle, or flavour, with myrrh.*

*Σόδομα, *ων*, n. plur. (perhaps "Burning, or Lime-kiln") *Sodom; a city of Canaan, situated in a very rich plain, not far from the Jordan, and destroyed by fire from heaven for the wickedness of its inhabitants.*

σοί, dat. sing. of σύ.

σ-ός, ή, όν, possess. pron. [σ-ύ, "thou or you"] *Belonging to thee, thy, thine, your*;—at v. 19 the gen. σου dependent on οίκον is used instead of the acc. σόν, in attribution to it.—As Subst.: σοί, σών, m. plur. *Thy friends or relatives.*

σοῦ, gen. sing. of σύ; see σός.

σοφ-ία. *ίας*, f. [σοφ-ός, "wise"] ("The quality of the σοφός"; hence) *Wisdom.*

σπαράξας, *άσα*, *αν*, P. 1. aor. of σπαράσσω.

σπαράσσω, (f. σπαράξω), 1. aor. ἐσπάραξα, v. a. *To rend*

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or *tear*;—in Gr. Test. used only in reference to the way in which evil spirits tormented those whom they possessed.

σπαρείς, εἶσα, ἐν, P. 2. aor. pass. of σπείρω.

σπάρῃ, 3. pers. sing. 2. aor. subj. pass. of σπείρω.

σπασόμενος, η, ον, P. 1. aor. mid. of σπάω.

(σπᾶω, σπᾶ, f. σπάσω, p. ἔσπακα, 1. aor. ἔσπασα, v. a. *To draw, to draw out or forth, a sword from its scabbard.*—

Mid.: σπάομαι, σπᾶμαι, f. σπάσομαι, 1. aor. ἔσπασα, *To draw out, etc., as one's own especial act.*

σπεῖρα, as, f. ("A coil, fold, twist") *A body of soldiers; a cohort.*

σπειρόμενος, η, ον, P. pres. pass. of σπείρω.

σπεῖρ-ω, (f. σπεῖρ, p. ἔσπαρκα), 1. aor. ἔσπαρα, v. a. [root σπερ or σπαρ] *To sow, whether in a proper or figurative sense.*—Pass.: σπειρόμαι, p. ἔσπαρμαι, 2. aor. ἔσπαρην.

σπεῖρων, οὔσα, ον, P. pres. of σπείρω.—As Subst.: σπεῖρων, οὔτος, m. *One who sows, a sower.*

σπεκουλάτωρ, ὡρος, m. [Gr. form of Lat. *speculator*, "a spy or scout"; attached to a Roman legion. Under the empire the *speculatores* were employed as attendants, body-guards, etc., in which capacity they would be called upon to execute any orders given them by those in whose service they were; hence] *A guard, one of the body-guard.*—N.B. The notion of "executioner" is not contained in the word; but it attaches to the duty which a guard might have to perform.

σπέρ-μα, μάτος, n. [σπερ, a root of σπείρω, "to sow"]

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σταυρ-όω, -ῶ, *f.* σταυρώσω, 1. aor. ἐσταύρωσα, *v. a.* [σταυρ-ός, "a cross"] *To fasten, or nail, to a cross; to crucify.*—*Pass.*: (σταυρ-όομαι, -οῦμαι), *p.* ἐσταύρωμαι, 1. aor. ἐσταυρώθην.

σταυρωθή, 3. pers. sing. 1. aor. subj. pass. of σταυρώω.

σταυρώσον, 1. aor. imperat. of σταυρώω.

σταυρώσωσι(ν), 3. pers. plur. 1. aor. subj. of σταυρώω.

στάχυς, ὅος, *m.* ἅλ' ἑαυ' ὅσῃ.

στέγ-η, ἥς, *f.* [στέγ-ω, "to cover"] ("That which covers"; hence) *A roof of a house.*

σταν-ᾶζω, (*f.* στανάξω), 1. aor. ἐστίναξα, *v. n.* [στέιν-ος, "a groan"] *To groan.*

στέφ-ᾶνος, ἄνου, *m.* [στέφ-ω, "to crown"] ("That which crowns"; hence) *A crown;—at xv. 17 made of thorns.*

στήκητε, 2. pers. plur. pres. Subj. of στήκω.

στήκ-ω, *v. n.* [ἔ-στηκ-α, perf. ind. of ἵστημι] *To stand.*

στίλβω, (1. aor. ἐστίλψα), *v. n.* *To gladden, shine brightly.*

στίλβων, οὔσα, ὄν, *P. pres.* of στίλβω.

στοιβ-άς, ἄδος, *f.* [for στειβ-άς; *fr.* στειβ-ω, "to tread"] ("That which is trodden"; hence, "a litter or bed of leaves or small branches"; hence, as supplying materials for such litter or bed) *A small, or young, branch.*

στολ-ή, ἥς, *f.* [for στελ-ή; *fr.* στέλ-ω, "to equip"] ("That which equips"; hence) 1. *Clothing, dress.*—2. *A robe, garment, reaching down to the feet, worn by kings, priests, and persons of rank.*

στράτι-ώτης, ὄτου, *m.* [στρατι-ά, "an army"] ("One made for an army"; hence) *A soldier.*

στρω-νύω, -νύμι, (*f.* στρώσω, *p.* ἱστρώκα), 1. aor. ἱστρώσα, *v. a.* *To spread.*—*Pass.*: *p.* ἱστρωμαι, 1. aor. ἱστρώθην, 1. *f.* στρωθήσομαι [like σπορ-εννύμι, akin to Sans. root *STR*], "to spread".

στυγν-ᾶζω, (*f.* στυγνάσω), 1. aor. ἐστύγνᾶσα, *v. n.* [στυγν-ός, "gloomy"] *To be gloomy or dejected; to be sad.*

στυγνᾶσας, ᾶσα, *av*, *P. 1. aor.* of στυγνάσω.

σύ, σοῦ (plur. ὑμεῖς, ὑμῶν), pron. pers. *Thou, you;—the gen., dat., and acc. sing. are used enclitically [akin to Sans. yuṣmad].*

συγ-γεν-ής, ἐς, adj. [for συν-γεν-ής; *fr.* σύν, "with"; γεν, root of γίγνομαι, "to be born"] ("Born with" another or others; *i.e.* from the same parents or stock; hence) *Of the same family, akin, related.*—*As Subst.*: συγγενής, ἑός οὗς (mostly plur.), *m.* *A kinsman, relative, relation.*

συγκάθημαι, *v. mid.* [for συν-κάθημαι; *fr.* σύν, "together with"; κάθημαι, "to sit down"] *To sit down together with another or others;—at xiv. 54 folld. by μετά.*

συγκάθήμενος, η, ὄν, *P. of συγκάθημαι;—for construction of ἦν συγκάθήμενος see εἰμί, no. 9.*

συγ-καλέω, -καλῶ, (*f.* συγκαλέσω), 1. aor. συνεκάλεσα, *v. a.* [for συν-καλέω; *fr.* σύν, "together"; καλέω, "to call"] *To call together, assemble, etc.*

(συ-ζευγνύω, -ζευγνύμι, *f.* συζεύξω), 1. aor. συνέζευξα, *v. a.* [for συν-ζευγνύω, *etc.*; *fr.* σύν, "together"; ζευγνύω, "to join or yoke"] ("To join, or yoke, together"; hence) *To join together in marriage.*

συ-ζητέω, -ζητῶ, *v. a.* [for

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συνζητέω; fr. σύν, "together"; ζητέω, "to seek, to search or examine"] ("To search, or examine, together"; hence) 1. With Dat., or πρὸς with Acc., and with accessory notion of debate, etc.: To dispute, debate, argue with one, etc.—2. Alone: To dispute, etc.; xii. 28.	συνβ
συνζητῶν, οὔσα, οὖν, contr. P. pres. of συζητέω.	[σύμβου.
σῦκ-ῆ, ῆς, f. contr. fr. σῦκ-ἐῆ (=σῦκ-έα), fr. σῦκ-ον, "a fig"] ("That which belongs to σῦκον"; hence) A fig-tree.	("A this bουλος"
σῦκον, ου, n. A fig.	συν-
συλλαμβεῖν, 2. aor. inf. of συλλαμβάνω.	πνίξα, γ
συν-λαλέω, -λάλω, 1. aor. συνελάλησα, γ. n. [for συν-λαλέω; fr. σύν, "with"; λαλέω, "to talk"] With Dat. of person: To talk, or converse, with.	σύν, in
συλλαλῶν, οὔσα, οὖν, contr. P. pres. of συλλαλέω; for construction of συλλαλόντες ἦσαν see εἰμί, no. 9.	πνίγω, "
συν-λαμβάνω, f. συν-λήψομαι, p. συνείληφα, 2. aor. συνέλαβον, γ. a. [for συν-λαμβάνω; fr. σύν, in "augmentative" force; λαμβάνω, "to take"] ("To take firm hold of"; hence) To seize, arrest, apprehend, etc.	συν-
(συν-λυπέω, -λύπῳ, γ. a. [for συν-λύπέω; fr. σύν, in "augmentative" force; λυπέω, "to grieve"] 1. Act.: To grieve a person greatly.—2. Pass.:) συλ-λυπέομαι, -λυπούμαι, (f. συλλυπηθῆσομαι), To be greatly grieved.	πορεύσο
συλλυπούμενος, η, ου, contr. P. pres. pass. of συλλυπέω.	σάμην),
συν-βαίνω, (f. συμβήσομαι), p. συμβέβηκα, 2. aor. συνέβην, γ. n. [for συν-βαίνω; fr. σύν, "together"; βαίνω, "to go"] ("To go together"; hence) Of events, etc.: To come to pass, happen, befall, etc.	ομαι;
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(σύν-ἀκολουθέω, -ἀκολουθῶ), 1. aor. *συνἠκολούθησα*, v. a. [*σύν*, "together with"; *ἀκολουθέω*, "to follow"] ("To follow together with"; hence) With Dat.: *To accompany, attend upon*, etc.

συνἠκολουθήσαι, 1. aor. inf. of *συνἠκολουθέω*.

(σύν-ἀνάβαινω), 2. aor. *συνἠνέβην*, v. n. [*σύν*, "together with"; *ἀνάβαινω*, "to go up"] With Dat. of person: *To go up to a place together with one*.

συνἠνδβάς, *ἄσα*, *ἄν*, P. 2. aor. of *συναναβαίνω*.

συνἠνἠκείμαι, v. mid. [*σύν*, "with"; *ἠνἠκείμαι*, see *ἠνἠκείμαι*] *To recline at table with one*; i. e. a. *To be a (person's) guest*.—b. *To be a fellow-guest*.

συνἠνἠκέιμενος, η, ον, P. pres. of *συνἠνἠκείμαι*.

συνἠνἠκείμην, imperf. ind. of *συνἠνἠκείμαι*.

συνἠποθἠνεῖν, 2. aor. inf. of *συνἠποθνήσκω*.

(σύν-ἠποθνήσκω, f. *συνἠποθνήσκω*), 2. aor. *συνἠπέθανον*, v. n. [*σύν*, "together with"; *ἠποθνήσκω*, "to die"] With Dat. of persons: *To die together with one*.

συνἠδράμον, 2. aor. ind. of *συνἠτρέχω*.

συνἠδρί-ον, ον, n. [*συνἠδρί-α*, "a sitting together" in council] ("A thing pertaining to *συνἠδρία*"; hence) *A council* consisting of persons sitting together in deliberation, etc. In Gr. Test., a. *A council of the elders, etc.*, in each city for the purpose of deciding lesser matters; xiii. 9.—b. *The great council of the nation in which sat the High Priest, those who had filled the office of High Priest, and the chief priests, together with certain scribes and others as their assessors*. It took cognizance of all

important causes, whether civil or religious. The High Priest was at its head, and those associated with him were seventy in number; so that the whole council consisted of seventy-one members; xiv. 55; xv. 1.

συνεπορευόμην, imperf. ind. of *συνεπορεύομαι*.

συν-εργ-έω, -ῶ, v. n. [*σύν*, "together"; *εργ-ον*, "work"] *To work together, to co-operate, aid, assist*, etc.

συνεργῶν, οὔσα, οὖν, contr. P. pres. of *συνεργέω*.

συν-έρχομαι, (f. *συνελεύσομαι*), p. *συνεληλύθα*, 2. aor. *συνἠλθον*, v. n. [*σύν*, "together"; *έρχομαι*, "to come or go"] *To come, or go, together*.

συνε-σις, *σεως*, f. [for *συνἠ-σις*; fr. *συνἠ-τιμι* (i. e. *σύν*; i, root of *ἵ-ημι*), in force of "to understand"] ("Understanding"; hence) *Mind, mental powers*.

συνεσταυρωμένος, η, ον, P. perf. of *συνεσταυρόμαι*.

συνετήρει, 3. pers. sing. contr. imperf. ind. of *συντηρέω*.

συνήκα, 1. aor. ind. of *συνἠέμι*.

συν-θλίβω, (f. *συνθλίψω*), v. a. [*σύν*, in "augmentative" force; *θλίβω*, "to press"] *To press greatly, to press upon on every side*.

συνθλίβων, ονσα, ον, P. pres. of *συνθλίβω*.

συν-ἵημι, f. *συνἠσω* (and *συνἠσομαι*, p. *συνἠκα*), 1. aor. *συνἠκα*, v. a. [*σύν*, "together"; *ἵημι*, "to send"] ("To send, or bring, together"; hence, with reference to the mind or mental powers as Object) *To perceive, understand, comprehend*;—in St. Mark without nearer Object.

συνἠῶσι, 3. pers. plur. pres. subj. of *συνἠέμι*.

συν-τελέω, -τελῶ, f. *συντελέσω*, 1. aor. *συντετέλεσα*, v. a.



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[*σύν*, in "strengthening" force;
τελέω, "to bring to an end";
("To bring quite to an end";
hence) *To fully accomplish or
bring to pass.*—Pass.: *συν-τελ-
έομαι, -τελοῦμαι*, 1. aor.
συντετέλεσθην.

σύντετρίφθαι, perf. pass.
inf. of *συντρίβω*.

συν-τηρέω, -τηρῶ, v. a.
[*σύν*, in "augmentative" force;
τηρέω, "to watch"] ("To watch
greatly, to observe attentively";
hence) *To pay great heed or at-
tention to.*

συν-τρέχω, (f. *συνδράμω-
μαι*, sometimes *συνδρέξομαι*), 2.
aor. *συνέδραμον*, v. n. [*σύν*, "to-
gether"; *τρέχω*, "to run"] *To
run together.*

συν-τρίβω, f. *συντρίψω*, 1.
aor. *συνέτριψα*, v. a. [*σύν*, "to-
gether"; *τρίβω*, "to rub"] ("To
rub together"; hence) 1. *To
break.*—2. *To shatter, shiver,
burst asunder.*—Pass.: *συν-τρίβ-
ομαι*, p. *συνέτριμμαι*, (2. aor.
συνέτριβην), 2. f. *συντριβήσομαι*.

συντρίψας, ἄσα, av, F. 1.
aor. of *συντρίβω*.

Συροφοινίκισσα, ἰσσης,
f. [fem. form of *Συροφοινίς*;
Συροφοινίς-ος, "a Syro-Phœnic-
ian"] *A Syro-Phœnician woman.*
—N.B. Phœnicia and Coele-Syria
conjointly formed the N. bound-
ary of Galilee.

σύσ-σημ-ον, ου, n. [for *σύν-
σημ-ον*; fr. *σύν*, "with"; *σημ*,
root of *σημ-αίνω*, "to give a sign
or signal"] ("That which is
given as a sign, or signal" in con-
junction "with" another person;
hence) *A sign, signal, or token
agreed upon by two or more per-
sons.*

*συσ-στάσιώτης, σιᾶσιώ-
του*, m. [for *συν-στάσιώτης*; fr.
σύν, "with"; *στασιώτης*, "a
seditious person, a conspirator"]
One who is seditious, or a conspir-

*ator, wi-
spirator.*

*συσ-σῶ-
σθαι*, aor. *σύν-
στω*.

σύν-στω,
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gether

σφό-
neut. pl

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σχι-
part, p.

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σῶ-
1. aor.

σῶ-
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save, f

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σώθῃ

σῶ-
subj.

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σφφρονῶν, οὔσα, εὖν, contr.
P. pres. of σφφρονέω.

*τᾶλιθά, n. indecl. ("A lamb"; "a young animal" of any kind; hence) *A boy, a girl* = κοράσιον.

τᾶράσσω (τᾶράττω), (f. τᾶράζω), 1. aor. ἐτᾶραξα, v. a. *To disturb, trouble*;—at vi. 50, in mind.—Pass.: τᾶράσσομαι (τᾶράττομαι), p. τετᾶραμαι, 1. aor. ἐταράχην, (1. f. παραχθῆσομαι) [akin to Sans. root *trās*, "to tremble";—in causative force, "to cause to tremble, to frighten"].

τᾶράχ-ή, ἡ, f. [for παραχ-ή; from τᾶράσσω, "to trouble," through verbal root *παράγ*] ("A troubling"; hence) *Trouble*;—at xiii. 8, in plur., and so of various kinds of trouble.

ταῦτα; see οὗτος.

τάχῳ, adv. [adverbial neut. of ταχύς, "quick"] 1. *Quickly, speedily, with speed or haste*.—2. *On a sudden, forthwith*.

τέ, conj. And [like Lat. *que*, akin to Sans. *cha*, "and"].

τέθῃ, 3. pers. sing. 1. aor. subj. pass. of τίθημι.

τέκ-νον, νον, n. [τεκ, a root of *τίκτω* (of a female parent), "to bring forth"] ("That which is brought forth"; hence) *A child* whether male or female;—at ii. 5; x. 24, employed as a term of kindness.

τέκ-των, τονος, m. [τεκ, a root of *τίκτω* (of the male parent), "to beget"] ("He who begets"; hence) *An artificer, esp. a carpenter*, as being the originator or, as it were, father of his works.

τελευτάτω, 8. pers. sing. contr. pres. imperat. of τελευτάω.

τελευτ-άω, -ῶ, (f. τελευτήσω), p. τετελεύτηκα, 1. aor.

ἐτελεύτησα, v. a. [τελευτ-ή, "an end"] ("To bring a thing to an end; to end"; hence, with ellipse of τὸν βίον, "the life"; so always in Gr. Test.) *To bring one's life to an end, to die*.

τέλος, εος ους, n. *An end*:—τὸ τέλος, the end or consummation of all things; xiii. 7;—τέλος ἔχει, hath an end, i.e. perishes or is utterly destroyed; iii. 26:—εἰς τέλος, to the end of life, i.e. constantly or uninterruptedly; xiii. 18.

τελ-ών-ης, ου, m. [τέλ-ος, in meaning of "tax or impost"; ὦν, root of ὠν-έομαι, "to buy"] ("One who buys the taxes or impost; i.e.) *A farmer of the public revenue, a publican, who leased from the Roman government the collection of the taxes, etc., for a certain sum, and made what profit he could*. This naturally led to great extortion on the part of the publican, and produced intense ill-will and dissatisfaction amongst the tributaries of Rome.

τελών-ιον, ιον, n. [τελών-ης, "a publican"] ("A thing pertaining to a τελώνης"; hence) *A toll-house, custom-house, where tolls and imposts were paid*.

τέρας, ἄτος, n. *A sign, wonder, marvel, portent*.

τεσσάρ-α-κον-τα, num. adj. indecl. [τέσσαρ-ες, "four"; (a) connecting vowel; κον-τα, see τριάκοντα] ("Provided with four tens"; and so) *Forty*.

τέσσαρ-ες (τέτταρ-ες), a, num. adj. plur. *Four*.—As Subst.: τέσσαρες, ων, m. plur. *Four men* [akin to Sans. *chatur*, "four"].

τέταρ-τος, τη, τον, num. adj. [akin to Sans. *chatur-tha*, "fourth"; cf. Lat. *quar-tus*].

τετράκις-χιλίοι, χιλίαι, χίλια, num. adj. plur. [τετράκις,

τρι-α-κοῦ-τοι, ται, τα, num. adj. plur. *Three hundred* [τρεῖς, τρι-ῶν, "three"; (α) connecting vowel; Sans. cat-i, shortened fr. dāsaṃ-i, "a hundred"; plur. Gr. suffix τρι, "pertaining to three hundred";—so, in Sans. pañcha-catī, "five hundred"].

τριβ-ος, ου, m. [τριβω, "to rub"; of a road, "to tread down, wear smooth"] ("That which is trodden down or worn smooth"; hence) *A worn, or beaten, tract; a way, road, path.*

τριξω, (f. τριξω, 2. p. τρίτῃα), v. n. (Of animals or birds: "To make a shrill sound, to squeak," etc.; hence) *To make a grating sound*;—at ix. 18 with Acc. of "Respect."

τρί-ς, adv. [τρεῖς, τρι-ῶν, "three"] *Three times, thrice.*

τρί-τος, η, τον, adj. [id.] ("Provided with three"; hence) *Third*;—at xii. 21 supply ἀδελφ-ές with τρίτος.—Adverbial expression, τὸ τρίτον, *the third time.*

τρίμ-ος, ου, m. [for τρέμ-ος; fr. τρέμω, "to tremble"] *Trembling.*

τροβήλιον, ου, n. *A bowl, or deep dish*;—at xiv. 20 the word is used of the vessel in which the Passover-lamb and the bitter herbs eaten with it were placed.

τρούμαλ-ια, -ιας, f. [τρούμη, "a hole," prob. through a lost adj. τρούμαλ-ος, "pertaining to τρούμη"] ("A thing pertaining to a τρούμη"; hence) *Of a needle: The eye.*

τύπ-τω, (f. τύψω, p. τέτυφα, 1. aor. ἔτυψα), v. a. *To beat, strike, smite* [akin to Sans. root TUP, "to hurt"].

Τύρος, ου, f. ("Rock") *Tyre* (now *Sur*); the celebrated port and emporium of Phœnicia, on the E. coast of the Mediterranean;—for οἱ περὶ Τύρον, see περὶ, no. 2, a.

τυφ-λός, λή, λόν, adj. [τύφ-ος, "smoke, mist"] ("Pertaining to τύφος"; hence, "obscured by smoke or mist"; hence) *With regard to the sight: Blind.*—As Subst.: τυφλός, οὔ, m. *A blind man.*

ὕγ-ιής, ἴης, adj. *Strong in health, healthy, whole* [prob. akin to Sans. root VAJ, "to strengthen"].

ὑδατα, nom. and acc. plur. of ὕδωρ.

ὑδωρ, ἄρος, n. *Water*;—at ix. 22 in plur. [akin to Sans. udan, "water"].

υ-ιός (dissyll.), ιου, m. ("One begotten or brought forth"; hence) *A son*:—ὁ υἱὸς ἀνθρώπου, *the son of man*, i.e. Christ as to his human nature; ii. 10, etc.;—υἱὸς τοῦ Θεοῦ, *the son of God*, i.e. Christ as to his divine nature; i. 1;—so, at xiii. 32 Christ is termed υἱὸς in reference to God, who is called πατήρ;—and at xiv. 61 υἱὸς τοῦ εὐλογητοῦ.

ὕμεις, ὑμῶν, ὑμῖν, ὑμᾶς, plur. of σύ.

ὕμν-έω, -ῶ, f. ὑμνήσω, (p. ὕμνηκα), 1. aor. ὑμνησα, v. n. [ὑμνος, "a song in praise of a deity"; hence, in Gr. Test. "a hymn in praise of God"] *To sing a hymn.*

ὕμνησας, ἄσα, av, P. 1. aor. of ὑμνέω.

ὕπαγε, ὑπάγετε; see ὑπ-άγω.

ὕπ-άγω, (f. ὑπάξω, 2. aor. ὑπήγαγον), v. n. [ὑπ-ός, denoting "gradually or slowly"; ἄγω, (as if in reflexive force, "to lead one's self"; i.e.) "to go"] ("To go gradually away"; hence) 1. *To withdraw, retire, depart.*—2. ὕπαγε, ὑπάγετε, 2. pers. sing. and plur. of pres. imperat. *Go thy way, go your way.*

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ὕψων, οὐρα, ω, P. pres. of

which foot; h

ὕπ-ἄκουω, (l. ὑπᾶκούσμαι),
1. aor. ὑπήκουσα, γ. n. [ὕπ-δ,
"under"; ἀκούω, in force of "to
listen"] ("To listen under" the
door as a slave did to ascertain
who was there; hence) With
Dat.: To obey, submit to;—at iv.
41 ὑπακούουσιν has a composite
subject ἀνεμος καὶ θάλασσα.

ὕπο
"under
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ὕπερ, prep. gov. gen. (and
acc.) ("Above"; hence, from the
notion of standing above one to
afford protection) For, in behalf
of.

ὕπό
ὑποκρ
force (

ὕπερηφαν-ία, ἱας, f. [ὕπερ-
ἡφάν-ος, in bad sense, "haughty,
arrogant"] ("The state, or con-
dition, of the ὑπερήφανος";
hence) Haughtiness, arrogance,
pride.

ὕπο
ὑποκρ
acts a

ὕπερ-περισσῶς, adv. [ὕπερ,
in "augmentative" force; περ-
ισσῶς, "exceedingly"] Very ex-
ceedingly, beyond all measure.

ὕπο
ὑποκρ
actor'

ὕπ-ηρέτης, ἡρέτου, m.
[lengthened fr. ὑπ-ερέτης; fr.
ὕπό, "under"; ἐρέτης, "a row-
er"] ("An under-rower, an un-
der-seaman"; hence) A servant,
etc.

ὕπο
ὑποκρ
part (

ὕπό, prep. gov. gen. and acc.:
1. With Gen.: a. Under, beneath.
— b. Of the Agent: By.— c.
Under the hands of, from.— 2.
With Acc.: Under, beneath.

ὕπο
ὑποκρ
benea

(ὕπο-δέω, f. ὑποδέω), 1. aor.
ὑπέδησα, p. perf. pass. ὑποδε-
δάμηνος, γ. a. [ὕπό, "beneath";
δέω, "to bind"] 1. Act.: Of
sandals: To bind beneath the foot;
to bind, or put, on.— 2. P. perf.

ὕπο
ὑποκρ
and ap

pass. with Acc. of "Respect":
Of persons: Bound beneath the
feet as to a sandal, etc.; hence,
having bound, or put, on a sandal,
etc., cf. 2.

ὕπο
ὑποκρ
aor. (

ὕπο-δε-μα, μάτος, n. [length-
ened fr. ὑπόδε-μα; fr. ὑποδέ-ω,
"to bind beneath"] ("That

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v. n. [ὕστερ-ος, "behind, latter"] ("To be ὕστερος"; hence, "to be behind or behindhand"; hence) Of things: To be lacking or wanting.

ὕστερῃ-σις, σεις, f. [lengthened fr. ὕστερε-σις; fr. ὑστερί-ω, "to be lacking"] ("A lacking"; hence) Deficiency of means, poverty.

ὕστερον, comp. adv. [adverbial neut. of ὕστερος, (of time) "late"] Later, subsequently, afterwards.

ὑψ-ηλός, ηλή, ηλόν, adj. [ὑψ-ος, "height"] ("Pertaining to ὕψος"; hence) High, lofty.

ὑψ-ιστος, ιστη, ιστον, sup. adj. [ὑψ-ι, "on high"] Most high, highest. — As Subst.: ὑψ-ιστα, ων, n. plur. The highest places, or heavens.

φάγειν, φάγω, φάγων, οὔσα, όν, inf., subj. and part. of φαῖν.

(φα(ι)ν-ω, f. φᾶνῶ, p. πέφαγκα, v. a. To show. — Pass.: φα(ι)ν-ομαι, (p. πέφασμαι, 1. aor. ἐφάνθην), 2. aor. ἐφάνην, (2. f. φάνησομαι): With Dat. of person: a. To appear to, to be seen by.—b. To appear right, or good, to one:—τί ὑμῖν φαίνεται, what seems right to you? i.e. what is your opinion or decision? xiv. 64.

φαν-ερός, ερά, ερόν, adv. [φαν, root of φαίνω, "to show"] ("Shown"; hence) 1. Clear, visible, open, manifest, evident.—As Subst.: φανερόν, οὔ, n. ("That which is clear, or clearly seen"; hence) Public view, in the sight of all men.—2. Of persons: Known, conspicuous, etc.

φάνερ-ώω, -ῶ, f. φάνερῶσω, 1. aor. ἐφάνέρωσα, v. a. [φανερ-ός, "manifest"] 1. Act.: To

make manifest.—2. Pass.: To be made manifest; to appear.—Pass.: φάνερ-όμαι, -οῦμαι, p. πεφάνέρωμαι, 1. aor. ἐφάνέρωθην, 1. f. φανερῶθῃ.

φάνερῶθῃ, 3. pers. sing. 1. aor. subj. pass. of φανερῶω.

φάνερ-ῶς, adv. [φανερ-ός, "manifest, open"] ("After the manner of the φανερός"; hence) Manifestly, openly; i.e. publicly, or in a public manner.

φάντασ-μα, μάτος, n. [for φάντασ-μα; fr. φαντάζω (= φαν-τάδ-ω), "to make visible"; Pass.: "to appear"] ("That which appears" to one; hence) A phantom, spirit.

Φαρισαῖος, ον, m. ("One separated" from others, as being under self-control; from root PHARUSH, "to separate";—by some, however, connected with the same root in the derived force of "to declare distinctly," and so, "an expounder, or teacher" of the law) A Pharisee. The Pharisees were a Jewish sect noted for their punctilious observance of the rites and forms prescribed by the Mosaic Law, and for their strict observance of tradition; i.e. of the precepts and opinions of teachers of former ages. As a body, however, they cared but little for inward purity and holiness.

φέγγ-ος, εος ον, n. [φέγγ-ω, "to shine"] ("That which shines"; hence) Light, brightness, etc.

φέρ-ω, f. οἶσω, (p. ἐνήνοχα), 1. aor. ἤνεγκα, v. a. irreg.: 1. To bear, carry, bring;—at xii. 16 supply αὐτό, i.e. δυνάμιον, after ἤνεκαν.—2. Of seed, etc.: To bear, produce, yield.—3. To bring, fetch, lead, etc.—Pass.: φέρ-ομαι, 1. aor. ἤνέχθην, (1. f. οἰσθήσομαι) [in pres. and imperf. akin to Sans. root BHRI, "to

VOCABULA

bear, carry," etc.; the other parts of the verb are to be assigned respectively to the bases εἰ-ω and ἐνέκ-ω or ἐνέγκ-ω].

φενυγέτωσαν, 3. para. plur. pres. imperat. of φεύγω.

φε(ύ)γ-ω, 1. φεύξομαι, 2. aor. ἐφύγον, v. n. *To flee, flee away* [akin to Sans. root BHUJ, "to bend."—Pass. in reflexive force, "to incline or bend one's self"; cf. Lat. *fug-to*; Eng. *budge*].

φη-μι, 1. φήσω, 2. aor. ἔφην, v. a. and n. *To say* [root φη or φα, akin to Sans. root BHĀSH, "to speak"].

φθόγος, ου, m. *Envy* [either for φθεί-ρος; fr. φθεί-ω (=φθί-ω), "to waste or pine away"; and so "that which wastes or pines away";—or akin to Sans. root KSHAN, "to wound"; and so, in pass. force, "that which is wounded" (mentally) at another's prosperity, etc.].

φίλ-έω, -ῶ, 1. φιλήσω, p. we-φίληκα, 1. aor. ἐφίλησα, v. a. ("To love"; hence, as a mark of love) *To kiss* [akin to Sans. root PRI, "to please; to love"].

φιλήσω, 1. aor. subj. of φιλέω.

Φίλ-ιππ-ος, ου, m. [φιλ-έω, "to be fond of"; ἵππ-ος, "a horse"] ("One fond of a horse or of horses") *Philip*: 1. A native of Bethsaida, one of the twelve Apostles.—2. A son of Herod the Great, brother of Herod the Tetrarch, and the first husband of Herodias.—3. The founder of Caesarea Philippi; see Καισάρ-εια.

φίμ-όω, -ῶ, 1. φιμώσω, 1. aor. ἐφιμώσα, v. a. [φιμ-ός, "a muzzle"] ("To muzzle"; hence)

1. Act.: *To put to silence*.—2. Pass.: φιμ-όμαι, -οῦμαι, p. weφιμώμαι, 1. aor. ἐφιμώθην: a. *To be put to silence*.—b. *To be still, quiet, etc.*

φί pass.

φο imper

φο imper

φοβι fright

φοβι to fr

φοβι affect

φοβι terrify

φοβι gnate

φοβι of pe

φοβι To be

φοβι in se

φοβι To se

φοβι own ;

φοβι pass.

φοβι terror

φοβι like

φοβι imm

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φοβι fear

φοβι imper

φοβι aor.

φοβι imper

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φοβι φρά

φραγ-μός, μου, m. [φράσσω, "to fence, hedge in," through root φραγ] ("That which fences," etc.; hence) *A fence, hedge.*

φρον-έω, ὦ, f. φρονήσω, (p. πεφρόνηκα), v. a. [for φρεν-έω; fr. φρήν, φρέν-ος, "mind"] ("To have in φρήν"; hence) *To think, or ponder, upon; to take heed, or pay attention, to; to mind.*

φύγ-ή, ἦς, f. [φεύγω, "to flee," through root φυγ] *A fleeing, flight.*

φύλακ-ή, ἦς, f. [φυλάσσω, "to watch or guard," through root φυλακ] ("A watching," etc.; hence) 1. Of time: *A watch*; i.e. a fourth part of the night, during which soldiers kept guard; the Roman watches being divided as follows: first, from 6 to 9 o'clock P.M.; second, from 9 o'clock P.M. till midnight; third, from midnight till 3 o'clock A.M.; fourth, from 3 to 6 o'clock A.M.—2. *A prison*, as the place where persons were kept under guard.

φυλάσσω (φυλάττω), f. φυλάξω, (p. πεφύλακα), 1. aor. ἐφύλαξα, v. a. ("To watch"; hence) 1. Act.: *To observe, keep, etc.*—2. Mid.: (φυλάσσομαι, φυλάττομαι, f. φυλάξομαι), 1. aor. ἐφύλαξάμην, *To observe or keep on one's own part.*

φύλλον, ον, n. *A leaf.*
φύτ-εύω, (f. φύτεύσω, p. πεφύτευκα), 1. aor. ἐφύτευσα, v. a. [φυν-όν, "a plant"] *To plant.*

φων-έω, -ῶ, f. φωνήσω, 1. aor. ἐφώνησα, v. n. and a. [φων-ή, "a sound"] ("To utter φωνή"; hence) 1. Neut.: a. Of persons: (a) *To speak.*—(b) *To call out or aloud.*—b. Of a cock: *To crow.*—2. Act.: *To call; to call to or for.*—Pass.: 1. aor. ἐφώνησεν.

φων-ή, ἦς, f.: 1. *A sound.*—2. Of persons: *Voice.*

φωνηθήναι, 1. aor. inf. pass. of φωνέω.

φωνήσαι, 1. aor. inf. of φωνέω.

φωνῶν, οὔσα, οὖν, contr. P. pres. of φωνέω.

φῶς, φωτός, n. [contr. fr. φά-ος; fr. φά-ω, "to shine"] ("That which shines"; hence, "light"; also, "a light"; hence) *Fire, as being bright or blazing.*

χαίρε; see χαίρω.

χαίρω, f. χάρω, χάρησομαι (and χαιρήσω, p. κεχάρηκα, 1. aor. ἐχάρησα), 2. aor. pass. ἐχάρην, v. n.: 1. *To rejoice, be glad.*—2. In salutations: *χαίρε, Hall!*—at xv. 18 used in mockery [akin to Sans. *hary*, "to desire"].

χαλάω, -ῶ, f. χαλᾶσω, (p. κεχαλάκα), 1. aor. ἐχάλασα, v. a. ("To loosen"; hence) *To let down.*

χαλκ-ιον, ιον, n. [χαλκ-ός, "copper or bronze"] ("A thing pertaining to χαλκός"; hence) *A vessel of copper or bronze; a copper pot, etc.*

χαλκός, οὔ, m. ("Copper or bronze"; hence, as made of χαλκός, "copper-money," etc.; hence) *Money in general.*

χαρ-ά, ἄς, f. [χαίρω, "to rejoice"; through root χαρ] *A rejoicing; joy, gladness.*

χείλος, εος ους, n. *A lip.*

χειμ-ῶν, ὠνος, m. ("The snowy time"; hence) *Winter*;—at xiii. 18 χειμῶνος is Gen. of time "when" [akin to Sans. *him-a*, "snow"].

χείρ, χειρός, f. *A hand* [akin to Sans. root *hri*, "to convey," also, "to seize"; and so, literally, "a conveyor or seizer"].

χ^αι^ρας ποιήτωρ,

adj. [χείρ, "hand"; (ο) connecting vowel; ποιητός, "made"]
Made by the hand or hands.

χείρων, ον, comp. adj. (see κακός) *Worse*.—As Subst.: χείρων (with article): *The worse*; i.e. a worse state or condition:—εις τὸ χείρων ἐλθεῖν, *to come to the worse*; i.e. *to get, or become, worse*, etc.

χήρα, ας; see χήρος.

χή-ρος, ρα, ρον, adj. ("Left, abandoned by"; hence) *Bereaved, bereft*.—As Subst.: χήρα, ας, f. ("A bereaved woman"; i.e.) *A widow*.

χιλ-ι-αρχ-ος, ον, m. [χιλ-ι-οι, "a thousand"; ἀρχ-ω, "to command"] ("One who commands a thousand men"; hence) *A high military officer or commander in general*.

χιτών, ωνος, m. *An undergarment*.

χιών, όνος, f. *Snow* [akin to Sans. *hima*, "snow"; cf. χεῖμων].

χλω-ρός, έ, όν, adj. [prob. lengthened fr. χλο-ρός, fr. χλό-η, "the blade of young grass, the shoot of a tree"] ("Pertaining to χλόη"; hence) *With reference to colour: Green*.—2. As denoting that which is unwithered: *Green, fresh*.

χοῖρος, ον, m. *A pig, hog, swine*.

χορτ-ά-ζω, (f. χορτάσω), v. a. [χορτ-ος, "grass"] ("To supply with χορτος"; hence, "to feed in a stall," as opposed to pasturing in the open fields; hence, "to fatten"; hence) 1. With Acc. of person and Gen. of thing: *To satisfy, or fill, one with something*.—2. Pass.: *To be satisfied or filled*.—Pass.: χορτ-ά-ζομαι, 1. aor. ἐχορτάσθην, 1. f. χορτασθήσομαι.

χόρτ-ος, ον, m. ("The green thing"; hence)

Mark.

Green food, grass [akin to Sans. *harit*, "green"].

χοῦς, Gen. χοῦ, m. [contr. fr. χό-ος; fr. χό-ω, "to heap up"] ("That which is heaped up"; hence, in classical writers "a mound," etc.; in Gr. Test.) *A piece or lump of soil or dirt accumulated under the sandal, or foot, in walking*.

χρε-ία (disyll.), έας, f. [χρέ-ομαι = another form of χρά-ομαι, "to use"; and in perf. "to want or need" a thing for use] 1. *Want, need*.—2. With Gen.: *Want, or need, of something*.

χρη-μα, μάτος, n. [root χρη = χρα in χρά-ομαι, "to use"] ("That which is used"; hence) Plur.: *Goods, riches, wealth, possessions, etc.*

Χρισ-τός, στοῦ, m. [χρί-ω, "to anoint"] ("Anointed One") *Christ*.

χρόνος, ον, m. *Time*.

χωλ-ός, ή, όν, adj. *Lame, halt* [akin to Sans. root *khil*, "to be lame"].

χώρα, ας, f.: 1. *A place, or spot*.—2. *A country, land, region, district*.

χωρ-έω, -ώ, (f. χωρήσω, p. κεχώρηκα), 1. aor. ἐχώρησα, v. a. [χωρ-ος, "a place"] ("To have χωρος"; hence) *To have space, or room, for*;—at ii. 2, supply αὐτοῖς after χωρεῖν, which has for its Subject τὰ πρὸς τὴν θύραν. χωρῖ-ζέ-τω, 3. pers. sing. pres. imperat. of χωρίζω.

χωρ-ί-ζω, f. χωρίσω (and χωρίω), 1. aor. ἐχωρίσα, v. a. [χωρ-ις, "apart, asunder"] *To put apart or asunder; to separate, sever, etc.*;—at x. 9 supply ἐκεῖνο after χωρίζετω.

χωρ-ιον, ίου, n. dim. only in form [χωρ-ος, "a place"] *A place*.

χωρίς, adv.: 1. *Apart*.—2. With Gen.: *Apart from, without*.

ψευδομαρτύρ-έω, -ῶ, *f.*
 ψευδομαρτύρῃσω, *1. aor.* ἐψευδο-
 μαρτύρησα, *v. n.* [ψευδομάρτυρ,
 "a false witness"] ("To be a
 ψευδομάρτυρ"; hence) *To bear*
false witness.

ψευδ-ο-προφήτης, προ-
 φήτου, *m.* [ψευδ-ής, "false"; (ο)
 connecting vowel; προφήτης,
 "a prophet"] *A false prophet.*

ψευδ-ὁ-χριστός, χρίστου,
m. [ψευδ-ής, "false"; (ο)
 connecting vowel; Χριστός,
 "Christ"] *A false Christ.*

ψιχ-ιον, ἱου, *n. dim.* [ψιξί,
 ψιχ-ός, "a crumb"] *A little*
crumb.

ψυχ-ή, ἥς, *f.* [ψύχ-ω, "to
 breathe"] ("That which
 breathes"; hence) *1. Breath.—*
2. Life.—3. A soul.

ὦ, *interj.* *O!*

ὦδε, *adv.*: *1. In this place,*
here.—2. To this place, hither.

ὠδίς, ἱνός, *f.* ("A throe or
 pang of childbirth"; hence) *A*
sorrow, pain, distress, etc.;—at
 xiii. 9, in plur., of various kinds
 of sorrow.

ὠνεῖδιστον, ὠνεῖδισα, *im-*
perf. and 1. aor. ind. of ὠνεῖδίζω.

ὠκοδομήσαι, *1. aor. inf. of*
οικοδομέω.

ὥρα, *as, f.*: *1. A season; a*
usual, or customary, time for
something.—2. Time, generally.
—3. An hour:—ὥρα τρίτη, third
hour, i.e. 9 o'clock A.M.;—ὥρα
ἕκτη, sixth hour, i.e. 12 o'clock,
noon;—ὥρα ἑννάτη, ninth hour,
i.e. 3 o'clock P.M.

ὥς, *adv.*: *1. As.—2. Like as,*
just as.—3. In what way or man-
ner; how.—4. With numeral
adj.: About.

ὠσαννὰ, *adv.* ("Brings safety,
 I pray"; or, as in English Bible
 Version of Ps. cxviii. 25, "Save
 now, I beseech Thee"; in Prayer-
 book Version, "Help me, now")
Hosanna; an exclamation or ad-
dress of entreaty, supplication,
etc.

ὥσ-αύτ-ως, *adv.* [ὥς, "thus";
 fr. αὐτ-ός, "self, very"] ("Thus,
 in this very manner"; hence)
Just so, in this very manner; in
like manner.

ὥσ-εἰ, *adv.* [ὥς, "as"; εἰ,
 "if"] *As if, as it were.*

ὥστε, *conj.*: *So that: 1. With*
Indic.: To mark a fact.—2. With
Inf.: To mark a result or effect.

ὠτ-ιον, ἱου, *n. (dim. only in*
form) [ὠτ, ὠτ-ός, "an ear"] *An*
ear.

ὠφελ-έω, -ῶ, *f.* ὠφελήσω,
 (p. ὠφέληκα), *1. aor.* ὠφέλησα,
v. a. [for ὠφελ-έω; fr. ὠφελ-ός,
 "help"] *1. Act.: a. To help,*
aid, assist; to benefit, profit.—b.
Impers.: ὠφελήσῃ, It will, or
shall, benefit or profit;—at viii. 36
with Acc. of "Respect" and Acc.
of person.—2. Pass.: ὠφελ-
έομαι, -οῦμαι, (p. ὠφέλημαι),
1. aor. ὠφελήθην, (1. *f.* ὠφελ-
 ῆθισομαι), *To be helped, etc.; to*
receive help or benefit; to be bene-
fited, profited, advantaged;—at
vii. 11 ὁ is Acc. of "Respect"
after ὠφεληθῇ.

ὠφθην, *1. aor. ind. pass. of*
ὠράω.

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